

BF1475

.H31

INFERENCES  
FROM HAUNTED HOUSES  
AND HAUNTED MEN

FOLKLORE

HONBLE. JOHN HARRIS



INDIANA  
UNIVERSITY  
LIBRARY

INFERENCES  
FROM HAUNTED HOUSES  
AND HAUNTED MEN

*Copyright secured in U.S.A.*

INFERENCES  
FROM HAUNTED HOUSES  
AND HAUNTED MEN

BY THE  
HONBLE. JOHN HARRIS

Folk - Lore

✓  
PHILIP WELLBY  
6 HENRIETTA STREET, COVENT GARDEN  
LONDON  
1901

JW

BF 1475  
.H31

INDIANA UNIVERSITY LIBRARY

## Inferences from Haunted Houses and Haunted Men

THE lack of interest in so-called psychical matters is somewhat surprising.

There is, however, more hope of the clearing up of the scientific aspects of these phenomena than ever before.

Sir William Crookes, late President of the British Association, has no doubt that thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense, and that knowledge may enter the human mind without being communicated in any hitherto known or recognised ways! The word recognised is important; perhaps

## 2 INFERENCES FROM HAUNTED

“not by the recognised action of the organs of sense,” would be a better expression.

In the “Alleged Haunting of B—— House,” p. 33, Miss Freer says: “Apparitions are really hallucinations or false impressions upon the senses, created so far as originated by any external cause, by other minds either in the body or out of the body, which are themselves invisible in the ordinary and physical sense of the term, and really acting through some means at present very imperfectly known.” This would include hypnotism at a distance, but also perhaps spirits.

Dr. Gowers has recently (reported in the *Lancet*), in a speech at University College, pointed out the close connection of the optic and auditory nerves with regard to cases of deafness.

The young lady who, when an attempt at transferring the sight of a candle to her was made, heard the word candle



or something like it, the first letter doubtful, shows that thought transfer is to the ear as well as to the eye, or at least goes over from one to the other; she says, "You know I as often hear the name of the object as see the thing itself." This may have been from a mental effort to receive distinctly an inefficiently acute impression of her friend's. She saw a jug seen by her friend, and heard the train she heard. The colour of the jug differed a little. The distance fourteen miles. Audible speech might thus be helped by despatching a picture of the idea from a distance. Other people must be like Miss Campbell.<sup>1</sup> There must be material force in this, since a thought heightens the temperature of the brain. But this force has its limits of distance, &c.

To connect apparitions with hypnotism.

<sup>1</sup> Podmores "Studies," p. 228.

#### 4 INFERENCES FROM HAUNTED

In their case, and in so-called spiritual experiences (spiritistic is the better word), there is generally a preceding feeling like entering an icehouse.<sup>1</sup> This is described as occurring to the butler of the Haunted House at B——, Harold Sanders, in 1896 ; to Mr. "Endell," and to others. This chill is surely identical with, or very closely related to, the chill of hypnotism mentioned by Binet and Féré.<sup>2</sup> The balance of the circulation has been interfered with. They state that this is the only symptom by which any one can tell he has been hypnotised, and that this is not always present.

In continuous slight hypnotism, chills on part of the scalp, part of the shoulder, part of the face, or the ribs, &c., may be experienced ; they are possibly signs of slackening hypnotic power.

<sup>1</sup> "Alleged Haunting," &c., pp. 50, 139.

<sup>2</sup> "Animal Magnetism," chap. xiv.

There is another symptom, hyperæsthesia of the eye, which Binet and Féré omit; this is extremely rare among men, and with women results from local affection. The symptom probably appears in hypnotic cases from the cutaneous lesser sciatic nerve, which is connected with the nerves of the sexual system, being affected.

The chill and the hyperæsthesia of the eyes can be so severe that a doctor or an oculist would be consulted.

The feeling of gravel in the eye is probably produced by light falling through chinks on the eye when hyperæsthetic during sleep—the lids may be slightly tightened, as it were; this is perhaps a nearer approach to a profounder hypnotism.

“During actual hypnosis,” says Mr. Harry Vincent, “frequently the contraction of the muscles is so obvious that the

## 6 INFERENCES FROM HAUNTED

subject appears to be indulging in a grim smile.”<sup>1</sup>

I venture to call attention to the grim smile worn by Charles Kingsley in the portrait which prefaces the large edition of his *Life and Letters*. Charles Kingsley suffered from frequent fits of exhaustion; these are often the results of excessive hypnotism after the limit (at the fifth or sixth effort) of the hypnotist's power has been reached. His brother Henry, we learn from Mr. Kegan Paul's "*Memoirs*," was excessively hypnotisable. His character was weaker perhaps than Charles's, but the geniality of his writings bears testimony to his remarkable ability.


He was only rescued from a condition little better than a tramp's by a kind friend. Charles's life was perhaps shortened by hypnotism. One of Kingsley's neighbours at Eversley was the late Sir W. Cope.

<sup>1</sup> "*Elements of Hypnotism*," p. 99.

The elder son of this gentleman, when Secretary of Legation at Stockholm, came to a tragic end. He suddenly, when out walking with a friend, although his health had been apparently perfect, began to shout and wave his umbrella. He was put under the care of attendants, as he was considered to be temporarily insane. He jumped out of a window and was killed. Voices insulting or threatening him, and with such scoundrels speech would be of something dreadful, would provoke or frighten the unhappy man.

About two years later a distinguished priest, well known in London, also suddenly waved an umbrella and behaved as if he were angry. But he showed hardly any sign of insanity, and on applying to the proper court for release from supervision, was declared sane by a jury.

Strength of mind and religious feeling doubtless saved him from the fate of Mr.



## 8 INFERENCES FROM HAUNTED

Cope. A brave man can resist such an attack under favourable circumstances.

It is well known to those who have read the Biography of Lawrence Oliphant, and that of Dr. Anna Kingsford by Professor Maitland, that Lawrence Oliphant, who became a Shaker (a member of a sect who employ hypnotism, as Mr. H. Vincent describes, to bind their neophytes to them),<sup>1</sup> wrote commonplace vulgar verse on religious subjects, although himself a highly cultivated literary man.

Hypnotism doubtless led to this; the verse thought out in some vulgar Shaker's mind was transferred to Oliphant. Not only was Oliphant induced to become a Shaker, but his wife became one also, and both sacrificed much money to the society and agreed to live in celibacy. Let us continue again from the known to the unknown. Mrs. Lawrence Oliphant's

<sup>1</sup> "Elements of Hypnotism," Appendix, *note* 3, p. 270.

brother, the late Captain Lestrangle, R.N., left his ship without leave, to avoid his wife. He had married an undesirable person, who has also been dead some years.

He was a most intelligent officer, and commanded the despatch vessel of the Admiral in command of the Mediterranean fleet. It is most probable that he was weakened by hypnotism, otherwise he would not have entered into this marriage, or allowed himself to be broken down by disgust at its consequences. An exceedingly manly, robust character, and devoted to his profession, he could not without being hypnotised have deserted his ship. The only reason he had for leaving it was that his wife threatened to come to the Mediterranean to Malta. There was a gang of criminal hypnotists on the Mediterranean coast then. Captain Lestrangle fled to Copenhagen, a place con-

nected with most of the attacks of criminal hypnotists, mentioned before and hereafter. He had visited it on duty two or three times, and been in contact with others who suffered. He died two or three years afterwards, probably of a broken heart. Here, for the second time, a connection between two victims is traceable.

In the former case, the two were simply neighbours; the probability that in each pair of cases one gang was concerned is very great. One gang, if not both, were connected with Copenhagen; indeed, they may have been the same gang.

If striking haunted house stories are rare, the reason is that, on obvious grounds, gangs of hypnotists are rare also.

The writer believes that Lord Howe's and his sister's courage prompted the attack on them by a gang of hypnotists 120 years ago.<sup>1</sup> Poltergeist disturbances

<sup>1</sup> A. Lang's "Ghost Stories."



are caused by a single person generally ; it is not impossible that in rare cases there is a confederate.

These victims of hypnotists were thus four—two very eminent literary men, distinguished also in other ways ; a very rising naval officer ; and a diplomatist, a member of the foremost of the services of the Crown.

Father B. was attacked in 1888–89 in London. In June 1892, Father H. visited the Haunted House at B——. He first brought the haunting to the notice of Lord Bute in August 1892, and in 1893 met a lady who had been governess at B—— about twelve years before, and who reported that the house was haunted then.

A noise like the continual explosion of petards, another like the falling of a large animal against his bedroom door, another noise like spirit raps, and shrieks were

heard by Father H. ; no one else then heard them. Father H. heard them for eight nights, and not on the ninth. As a priest, he was probably a good deal alone, and had to walk over to a cottage behind a belt of wood to the eastward, where the retreat of the nuns he attended to was held.

According to the average experience of Miss Freer's party, he would only have been attacked on about two days. The last day his tormentor left—doubtless to avoid a journey with Father H. and subsequent recognition. How these sounds are produced is easily understood. If the doctrine of a very light stream of electricity be admitted, the pressure on the ear readily causes raps—there is a slight buzzing sound if the pressure on the ear be relaxed at a distance at first, later there is pain ; the flap is from an intermitted pressure. It is a thud if the

pressure be more acute, and the pattering, which is almost identical to the effect produced by a drop of water rolling on the inside of a sensitive ear, occurs when there is a double or treble intermission. In some cases where the victim is strong, the consonants can be worked off to his hearing.

Add to this a slight effect on the eye, and Miss Campbell's doubtfully pronounced word "candle" becomes clear enough. An initial starts a word there is some reason to believe. Mr. Osgood Mason dwells upon community of sensation, and it is doubtless this that renders the direction of aim so exact; but when the subject of tickled faces is considered, we shall see that it does not insure complete accuracy, any more than that exists in volley firing, which with inferior shots is more telling than independent firing, and yet is not perfect.

The reason why more audile phenomena are perceived at night is that the percipient is tolerably still. Father H. and other people heard these sounds more when in bed after daylight. If loud clangs, &c., were heard by night by the garrison under Miss Freer's command, it was that the attacking hypnotists did not have the chances they had with Father H. of hypnotising their victims; and here again, where action on the ear and eye is concerned, talking with a friend, or indeed any one, is a great safeguard. The tympanum is stirred, the eye moves—the mere irregularity of the breath is an aid. Another reason will be given later. Miss Campbell, whose case—one of experimental thought transference—has been twice referred to, was an intimate friend of Miss Despard, who effected the transfers. Her case differs from his; he expected nothing (at least consciously),

and perceived nothing except ugly sounds, until he got a feeling that some one was glad that he left, and that he himself would not like to pass another night there. Perhaps this last feeling was a deceptive transfer; they did not like the stout priest bluffing them. Later he was willing to go to the house at B—— again.

Miss Campbell got a word, imperfect perhaps, but a better-developed effort developed better results. It is worth remarking that in another experimental transfer of thought, where the percipient was not warned, when Mr. Godfrey's apparition was seen by a lady friend, she heard a curious sound like birds in the ivy. It is by no means unlikely that this was the result of his first trying to attract her attention.<sup>1</sup>

The eye impression moving to the ear

<sup>1</sup> Podmore's "Studies," p. 250.

in a new and strange way, there is perhaps a stirring and dragging of the cartilages.

That Mr. Godfrey's friend appeared in response and spoke to him, and referred back to some joint conversation, is curious.

It must be said here that the speech coming from within is extremely indicative of a real transferred or hypnotic speech, and its coming from within facilitates surprise where it is used fraudulently or criminally. A certain amount of collateral trickery would enhance this. It is easily confounded with the victim's own thoughts.

The appearance of a person to another does not seem to be as difficult as the causing another person to appear to a third person. In this case the second person should apparently be hypnotised, and willed to appear to the third. The

third person must know the second person.<sup>1</sup>

The apparition to Miss Ducane is interesting, and it is a pity it could not be recognised.<sup>2</sup> It was seen in the mirror by her sisters, with one exception; but she (Miss Ducane) and the other young ladies all felt the cold air.

Miss Freer, who saw the shadows of a figure on the wall first, and then the figure itself, must have been more scientifically operated on, but an apparition to several young ladies is harder to bring about. The original of Miss Freer's visions should be carefully traced—the one in the drawing-room especially. How many persons would be needed to produce the rather inchoate phenomena observed by Miss Freer's garrison is doubtful; three distinct voices, if not four, were

<sup>1</sup> Osgood Mason, "Telepathy," &c., chap. x.

<sup>2</sup> Podmore's "Studies," p. 275.

heard,<sup>1</sup> and it seems probable that at least four persons would be necessary to produce very startling phenomenon—notably conversation.<sup>2</sup>

All the ears and eyes (notably one eye, the right) are affected. This number would be easily got from a body like the Shakers, but it is probably harder to collect an efficient gang elsewhere. Indeed there is, the writer believes, evidence that only one such gang exists, and its members are possibly all British subjects of various colours. It is strange there have been no informers. The failure of the minor gang at B—— to fairly beat Miss Freer's party as they had beaten the family who lived in the house the year before, made them furious, and their attacks on the weak secular priests and on a French lady of high courage but

<sup>1</sup> "Alleged Haunting of B—— House," p. 134.

<sup>2</sup> "Haunting of B—— House," p. 121.



weak health, were particularly desperate. How far the latter's health was undermined, and her death brought about by them, is uncertain. She had the shock of the fire at the Paris charity bazaar to break her down. She lost relations there. Miss Freer sometimes writes as if ghosts and spirits were possible. In her essays, on page 52, she says "naughty girls or spirits"—the collation is perhaps sufficient to condemn the latter alternative. But her remark about a lady medium whom she compares to a gentleman jockey, and who had a maid of the Catholic faith, and that this fact had an effect on the later proceedings, reads as if she were not wanting in scepticism. Probably Miss Freer, subject to thought transference, and yet a thought transferrer, as she is, was interested in the effect on Miss "K." of the Catholic maid-servant. Nothing more interesting than the transfer

of thought by Miss Freer to a friend, who therefore saw candles lighted on a lunch table, could be found, but here again the experience seems simply hypnotic. The chapters in her essays on visualising,<sup>1</sup> on "how it once came into my head," are very valuable. Those on hauntings are grave and gay, comments on realities and errors and superstitious, sometimes charming, beliefs. Miss Freer says of the visions which she sees of persons in the crystal, or otherwise, that they are (1) visions of the living—clairvoyant or telepathic; (2) visions of the departed, having no obvious relation to time and space; (3) visions which are more or less of the nature of pictures, from memory or imagination: they are like No. 2, but not of a person.

Her most remarkable stories are certainly almost magical. One refers to her

<sup>1</sup> A. Goodrich Freer's "Essays," p. 126.

seeing the doings of relations, another to her seeing a friend's doings.<sup>1</sup> "The figures do not appear" (she says, referring to the B—— apparitions) "before 6.30 at the earliest; there is little light on their surfaces—they show by their own light—*i.e.* outlined by a thread of light."<sup>2</sup>

She does not see things in a flash. Thus when she saw a brown wood crucifix, she saw a hand holding it, whilst a clergyman who saw the same crucifix (Father H. also saw it) got just a glimpse of it. It was also seen by Miss Langton.<sup>3</sup>

To turn to another characteristic of the disturbers of the peace at B——, and to illustrate it by comparison. In Mr. Podmore's book on *Psychical research*,<sup>4</sup> in the chapter describing phenomena of the Poltergeist order—the Poltergeist in one

<sup>1</sup> "Haunting of B—— House," p. 102.

<sup>2</sup> *Ibid.*, p. 142.

<sup>3</sup> *Ibid.*, p. 132.

<sup>4</sup> "Studies," p. 153.

case was a girl of about twelve, Alice. She, Mrs. B. and Miss B., and Miss K. were seated at a table; it moved sharply and struck Miss K. on the arm. Miss K. was an inmate of the house, and no doubt Alice preferred hitting her to hitting her mother and sister.

Similarly the disturbers at B—— House showed great respect for the press. When a leading Edinburgh editor's son was there all was quiet; and although they flew at their pet prey the priests, yet a bishop was too imposing for them; and after he had blessed the house from top to bottom, they left it quiet for the remaining week of Miss Freer's stay.<sup>1</sup>

This might be sufficient to lull any further zeal the Catholic regular clergy might find for the matter.

Again the strange fact may be noted that, a gardener coming every night to

<sup>1</sup> "Alleged Haunting," p. 215.

look after the stoves between 10 and 10.30, no noises were noted at that time, with one exception. The gardener therefore kept the ghosts away.

But the one exception was when a servants' ball was being given, and the gardener was in the house, in the billiard-room, where the supper was served. To obtain re-hypnotism it was necessary for the disturbers to approach the house. Their object would easily be affected with people already hypnotised in the railway station or train.

These would suffer from fatigue and nervousness, but would put it down to the journey.

The approach to the house with rights of way close by would be very easy. The brave garrison who were so well commanded by Miss Freer, and who, with three or four exceptions, support her account, were generally affected (if well

known, and not as Mr. Z., the editor's son, too dangerous) on the first night of their arrival at B——.

Miss Freer and Miss Moore, her comrade who shared her bedroom during the greater part of the B—— siege, were thus attacked. Mr. L. F. was disturbed, and also Colonel Taylor (in whose name the house was taken, and who was almost impervious to influences), on their first night at B——. Why the Honourable E. F. did not suffer at all is not clear. Perhaps he was left alone on account of his scientific capacities.

Three gentlemen who arrived together were not affected; there is strength in numbers; and whilst people talking to each other are hard to influence for two or three reasons, they further unconsciously watch over each other. Mr. W. stayed two days and heard nothing; his scepticism was convinced later. Mr. MacP.

experienced nothing in four nights, but on a later visit heard sounds. Mr. C., an Edinburgh solicitor, heard voices in the glen, on the second occasion of a vision being seen there by Miss Freer, which was during his first visit.

Perhaps it may be guessed that the three gentlemen travelled with no heavy luggage, and their identity and destination was not detected. The vision seen most was that of a nun in the black dress commonest among nuns.

It was seen moving about on a very steep bank, a bank apparently too steep for walking, and was only visible against the snow. Miss Freer did not look on the bank for tracks.

It may be noted that on the two previous days in the neighbourhood of this glen a terrier, who never barked except under strong excitement, had barked at the same hour, but no vision was

seen ; on the 6th of February the dog had been taken off in another direction. After seeing the vision in the glen, Miss Freer almost always heard strange sounds at night.

The inference is that in the glen, where there was plenty of cover, and where, judging by the dog's barking, suspicious persons lurked, Miss Freer was hypnotised, made to see an apparition, and left susceptible to a further operation that night. Later on it says, "the dog ran up, pointed, and ran straight for the two women." This was on the second occasion of a grey woman appearing, and the third occasion of the black nun being seen. He was found barking in the glen ; no cause could be found ; a lurking stranger is a possible explanation. It may be noted, that the pointing attitude in a dog of the smaller breeds means reflection, and that something puzzled it,



perhaps its mistress's attitude; but its going on barking would indicate the steady retreat of some one who frightened it.

At least three voices were heard—perhaps more. Phenomena were scarce; the gang's powers were still limited, though the horror they inflicted showed that they reached the bounds of some of the victims' strength. Miss Freer not only heard sounds in the house, where she was less exposed than in the glen, but saw apparitions on four occasions.

The visions that can be inflicted telepathically, *i.e.* hypnotically, seem to be at first limited to two kinds—first, the vision of the person himself: this hallucination has often been effected by honest experimentalists; secondly, and this is rather matter of inference, a rascal who has hypnotised a person may be unable to get rid of the image of his victim, and

transfers the ghost that haunts him to another subject.

The portrait of a so-called Nathan Early, at the beginning of Osgood Mason's book, has the eyebrows, eyes, and mouth of a much mesmerised man. The mouth has not become stiffened into a laugh, as he was of a gentle firm disposition, and the hypnotism probably was from a distance.

The possessed hypnotist transferred it to his victim, Mrs. Juliette Burton.

The qualification, "at first," is important; visions are perhaps not easily transferred to a new subject, but the question of what is good policy for the rascals may have to be considered. This may limit the experience of those who have been more seriously victimised than Miss Freer and her garrison were.

The experiments reported in Mr. Podmore's excellent book, though invaluable, are probably not exhaustive.

Colonel Meysey Thompson's Reminiscences relate a wonderful occurrence connected with his father, but it is believed that more striking matters occurred even than this. To return to the haunted house.

The cottage to the east of the glen—Ballechin cottage—(there is no reason for not using the name except that B—— is shorter than Ballechin; indeed the public and the Perthshire police should combine to clear the neighbourhood of the gang who have troubled a charming country house)—was once a place for retreat for nuns. The fact was not known to Miss Freer and her friends until several visions of nuns had been seen in the glen.<sup>1</sup>

The poor religious women, like the priests, must have been a favourite prey of the hypnotists.

The writer believes that the late

<sup>1</sup> "Haunting of B—— House," p. 136.

Cardinal Manning approved of religious ladies residing with their families and carrying on works of charity, a less wretched life than the usual nun's life often unavoidably must be. English Catholics have not been subjected to the terrors of a *casa de exercitios* such as broke the courage of Mrs. Grahame's spinster friend.<sup>1</sup> It must have been extremely repulsive to the feelings of a manlike Bishop Guerrero, and doubtless did not continue to exist long even in remote Chile.

But subdued in spirit as they are, the attacks of hypnotists would be terribly felt by most nuns.

Father H.'s apparition was seen by Miss Langton in a dream or vision. She recognised him when she met him three months later; he may have been shadowed by some of the hypnotists for

<sup>1</sup> Grahame's "Chile."

purposes of information ; and the idea that he should be begged to aid in blessing the house and banning the haunters, may have been a thought transferred by a hypnotist to Miss Freer, who is liable to thought transfer, and is a good transferrer herself. Why should not a nun's apparition be transferred as was Father H.'s (to Miss Langton) ?

It appears that valiant resistance can inflict this possession upon hypnotists as well as the horrors of a hard and disgusting victory do.

Perhaps the Scin-laeca of Bulwer's "Harold," the apparition of Cerdic, haunted the imaginations of generations of magicians. These were possibly Celts ; only one witch-rune on a Saxon sword was found ; that was in the Isle of Wight. It was, Professor Stephens said, a solitary instance, as the brave Germans

thought magic the art of a coward. The hypnotism from which all the garrison suffered was a slight hypnotism; the eyes remained open and people went about behaving almost normally. Father B. lost his self-control for an instant. Some people would have to be tricked in a complicated way. Thought transfer—audible to the person affected alone, or even inaudible but perceptible like a thought—accounts for the whole of Mrs. Piper's operations; she might have accomplices who would never be seen speaking to her, and who would dictate actions, say, to one of the Pelham or Howard family. These dictated actions, or inchoate plans, would then be reported by Mrs. Piper writing as George Pelham. What Mrs. Piper saw or felt or heard would be—at least at stated times—seen or felt or heard by her fellow conspirators. As in conjuring every-

thing found was placed beforehand in the desired position. Thus facts recounted had been induced. The blackguard who spoke to her as Phinuit was less educated than the one who dictated George Pelham's communications.

Mrs. Piper's education was rather suited to receive the vulgar Phinuit's, than the more refined pseudo Pelham's communications. But the progress from the one stage so revolting to Miss Freer, to the other so delightful, a sign of increased refinement to Mr. Myers, was hardly more a change than the turning on a hot tap after a cold water tap into a basin. The receptacle was the same. But as a strong hypnotist herself, Mrs. Piper could bring off the Sutton matter; she could easily give Mrs. Sutton visual hallucinations. The startling position taken up by Mr. Myers in his article in the *National Review*, is easily ex-

plicable. He and Dr. Hodgson were magnetised by Mrs. Piper, and were like wax in her hands. Eusapia Palladius has the same power.

It is a sad declension in an eminent classic, that he, whose reference to the primitive heathen Ulysses torturing the shade of his own mother is rather revolting than elevating, should be full of wonder and delight at it.

After all Ulysses was the worthy ancestor of many a pirate hanged at Malta, more ferocious enemies of man than the Red Indian. Some somnambulists should be perhaps protected from exploitation. Mrs. Piper's trance is presumably feigned, as trances can easily be.

To return to Haunted Houses. In a haunted house case, a story suggested by some chronological connection, or the nature of the apparition, is attached to the phenomena. No doubt, in these days



where the individuals who perceive the phenomena have a wider experience, such a variety of persons appear that the ghostly appearance loses its individuality if not its authenticity. Mr. Podmore discusses such cases.<sup>1</sup> In Mr. Podmore's book when Poltergeists, Cock-lore ghost affairs, are discussed, it appears that genuine hallucinations may be associated with fraudulent physical phenomena.

These are, it may be positively stated, hypnotic hallucinations. The two together in some cases, as in the one already mentioned<sup>2</sup> of "Alice," amount to a very good ghost story, the blood on the floor alone excepted. Alice's home was a terrace house in a town. The House at B—— was very large and somewhat lonely.

It is, however, less than 200 yards

<sup>1</sup> "Studies," pp. 305-308; Chap. x. Haunted Houses.

<sup>2</sup> "Podmore," p. 153.

from a road along the Tay, that river running parallel to its front to the southward of it.

Rights of way from the north-west pass north of the house, and there were some empty lodges there; these might afford shelter to the persons of strong hypnotic power who chose to play the ghost. The continuity of the noises at night would be thus facilitated. The house belonged to the grand-nephew of a retired Indian major. It is apparently suggested that the major's relations with a young housekeeper were suspicious. The two and a native Indian servant are buried in the kirkyard at L——; presumably Logierait.

The haunted house is, as was said, at Ballechin in Perthshire; and it may be noted that to Perthshire Esdaile, the famous Calcutta hypnotist and physician, retired; but that he was unable to effect

with the Perthshire people the marvellous cures he had brought about in India. Perhaps the Indian servant may have attracted the attention of some base imitator of the honourable Esdaile. It may be noted that an officer of rank, whose family were friends and not very distant neighbours in the south of England of the late Rev. Lord Sydney Godolphin Osborne, experienced some singular phenomena. Lord Sydney was a great hypnotist, and cured, or believed he cured, many cases of epilepsy. The officer in question suffered at times from a tickling in his face, which annoyed him very much ; it seemed to be more on the cheeks than in the corners behind the nostrils.

The connection with hypnotism is seen in the next case. A much younger man, a captain in the Indian army, who had attended many spiritist seances, suffered much the same sort of tickling annoyance.

Both were perfectly sane, and were doubtless persecuted. They were intelligent, capable people. A friend informs the writer that when some years ago he visited a fortune-teller of the Mrs. Piper class in London, he had a cold trickling up his feet, doubtless from hypnotism, to help thought reading.

The tickling of the face is the result of a more or less vain attempt to reach the ear or eye. It will be felt by people driving whose ear and eye would otherwise be affected. People sleeping in an exposed place may suffer more, as the fixed recumbent position makes them obnoxious to attack, as was previously remarked. The hyperæsthesia spreads in a slight degree round the eye.

The nature of the eye is hardly understood yet; it is quite possible that subconscious pictures pass before us like a cinematograph, enforcing or enforced

by our thoughts. It has been remarked that thought is a species of self-hypnotism. Hypnotism may only make these pictures more distinct and modify them by degrees. In the attempt to inflict a picture on the eye, only the dark image of it may be seen. The writer believes that this means failure to affect the mind. Binet and Féré mention the dark after-shadow.

The extremest direct effect of hypnotism upon the eye, mechanically speaking, is doubtless scarcely more than the shock of thistledown wafted against it by a gentle breeze. It appears to affect the corners of the eye; the electric film is perhaps divided by the approach over the skin to another and damper tissue. But hyperæsthesia sometimes spreads to the upper cheek.

Madame de Maceine saw Rubinstein's hallucinatory picture with the corner of

her eye.<sup>1</sup> A shock even as slight as a bit of thistledown blown against the cornea might be ill-timed at a street-crossing. Mr. S. of B—— was run over in the streets of London and killed. He had been previously hypnotically affected, for he heard quantities of raps; these were no friendly signs of spirits, but the affection of his early hypnotists practising against him.

A double image is seen, the eye being curiously affected, when for instance the knobs of a chest of drawers appeared through the apparition.

The vision is in the veil or mist of Ibn Khaldoon. Does not this cast a light upon the conceptive and receptive powers of the eye. The conceptive power is shown, as Binet and Féré remark, by the fact that our imagination has done away with the end of a nerve which

<sup>1</sup> *Vide* a leading article, *Daily News*, July 23.

should be seen at every instant of our lives. Light images may be given by feeble hypnotists of which but the dark reaction can be detected only once in a way. Compare Binet and Féré. They are perhaps noted when hypnotic speech does not come off and is not heard. The small vision in one eye only is separate from the landscape, and practically does not much influence the mind of the person on whom it is inflicted, who continues aware that it is a mere delusion, causing scarcely anything but trifling interruption. This is perhaps only the case with the few, more numerous however amongst the strong nations than amongst the weaker ones, who are impervious to ordinary hypnotism, or could only be hypnotised if extraordinarily fatigued.

The development of intelligence and perhaps endurance increases the number

of these. I imagine the students in Germany, whom Heidenhain found so superior to our British students, were not only better educated, as is usual, but were also fighting club men, hardened to pain, and very superior to the bulk of their British contemporaries in courage and endurance.

The word skin-deep hypnotism might well be applied to the cases just mentioned. To show instances of its criminal use. Hypnotism has been used, there is reason to believe, against an Austrian ambassador in Petersburg, who found his papers in disorder, and saw a pale young man in his study. Ordering the gates to be closed, he was told by the porter that no one had entered, but that the ghost of the son of a former ambassador—a lad the writer knew who died at the Embassy—haunted the house. The ghost was therefore a hallucination inflicted on the



ambassador. Stepniak's death at a level-crossing on a railway, might be brought about as Mr. Stewart's was in the street. Prince Alexander of Battenburg's mental prostration might be brought about by the same means when he was kidnapped.

At the time of the dispute between England and Russia, caused by Penjdeh, a Greek naval officer showed a slightly indiscreet attachment for England. Shortly afterwards he was removed for a time from the post he held, as he was considered not quite sane; he had been at Copenhagen. He was, however, restored to the navy, as it was considered rather good for his health than otherwise that he should go to sea. He and an English diplomatist at Copenhagen had been at Fiume together on duty, and the former was undoubtedly tricked by hypnotists, pretending to be acting for freemasonry, a trick played since on another person, and

before in England on a third. It has also been played in Italy long ago. The voices would be taken for ventriloquists, whilst scenes heard would be considered to be perceived in catalepsy by a person in good health, and in full possession of his faculties, if not a doctor. At Fiume is the Whitehead torpedo manufactory, but as the hammering and other noises connected with it would prevent the chief persons in charge of the factory from being got at, the hypnotists were doubtless foiled there. Of course they may have got some information indirectly, but nothing of high value.

The alarm produced at B—— House was brought about less by the phenomena than by the pressure on the vagus nerve or heart. Whether fatal syncope can be produced by modifying the heart beats, as Mr. Vincent suggests it can, is of course a question for a doctor. He seems

to think such cases not uncommon. A gentleman attacked by hypnotists twice suffered from syncope. He was previously suffering from exhaustion brought on by rowing a party for their lives in a squall, and took strychnine at a doctor's orders; that medicament, as is known, makes the nerves more sensitive. Further rascally attempts were a failure in better-situated houses. The terror of hearing a voice suddenly is in those circumstances very great; against one in good health it is less, no doubt. The trouble given at B—— was particularly great in the case of Miss Moore,<sup>1</sup> who scarcely slept for a week; she was Miss Freer's comrade in No. 1, the S.W. corner room of the house at B——, and the most exposed room where voices were chiefly heard; and that, too, by almost every one who slept there, Miss N., the Rev. Mr. Q., Father MacL.,

<sup>1</sup> "Alleged Haunting of B—— House," p. 118.

and Madame Boisseaux. The road ran nearest to it there. The writer believes that the remarkable fact that No. 1, the S.W. room, No. 2, the W. room, No. 3, the N.W. room, showed a far higher average of phenomena than the other five—*i.e.* the three eastern and the north and south centre rooms — is accounted for by the following circumstances.

No. 8, the south room, was much exposed, but unlike No. 1, it had no door in a line with another door and a window. Upon No. 1 an almost direct attack could be made from northward or southward; for the partition walls of the house, as well as the outer walls, were very thick.<sup>1</sup>

In the new part of the house these were less so, but people in them were less affected than had been the case when the H. family stayed there.

<sup>1</sup> "Alleged Haunting of B—— House," p. 94; *ibid.*, p. 140, *note*.

Rooms Nos. 1, 2, and 3 could be raked from north or south. Nearly all the persons in the house were affected, and leaving out one or two men who objected to being reported, it appears that the ladies, who spent in the aggregate 237 nights in the house, had sixty-two nocturnal experiences, whilst men spending 108 nights had twenty experiences (between bedtime and breakfast was considered night-time). But three of the eleven ladies were very sensitive; only one man out of fourteen was so. Therefore, on a fair estimate, men and women were about equally sensitive; and this is the case with hypnotism generally. A further proof of the nature of the attack.

With regard to rooms Nos. 1 and 2, the following curious fact is noted by Miss Langton. "The knocks on the door between Nos. 1 and 2 have been audible

in this room ; No. 2 in my experience only when No. 2 is empty ; and in No. 1 only when No. 2 is empty.”<sup>1</sup> This looks as if attacks were made from the opposite side of the house to make detection less easy, especially by daylight. The maid-servants in the attics were often more impressed than the people in the rooms below. This seems due to the construction of the house ; the attics are more approachable than the rooms from the staircase. The electricity follows the track of a person far better on a stair than on a ladder, it may be remarked. Thick walls, high window-sills, a commanding position, and a murmuring brook, are great securities against hypnotism, and these would be found in older Scotch castles. Another element of safety, the purling brook, is here mentioned ; all noise

<sup>1</sup> “Alleged Haunting of B—— House,” p. 169.

is a good antidote ; it is perhaps the case that with hypnotism from a distance the hypnotic state is continually waxing and waning, one link, generally a weaker one, succeeding another in the chain of impressions on the temperament. The diminution being continual, the force is renewed by people getting near enough to get a strong hold again, otherwise it dies out.

These approaches were doubtless most dangerous on railway journeys ; hypnotism acts better in a small room than in a large one, and therefore a person in a railway carriage is more affected. Here discomfort and oppression helps hypnotism, but the hypnotist if in the train is in a favourable position, as the distance is preserved very closely and need not be very great.

Carriages are of the same size, and this is doubtless a help to the operator. The

frequency of phenomena being observed on the night of arrival has been noticed. Miss N., who drove over, was not affected. The average recurrence of phenomena to each person was every fourth night ; other people besides those previously mentioned as suffering on first nights, were on the second visit Miss Langton and Miss Duff. The latter was only very restless. This resembles the experimental result obtained by Mr. Rose ; he attempted to impress two ladies in the same house : the elder saw his apparition, the younger was only restless.<sup>1</sup>

It may be noted that in intercourse with other people, some effort is commonly made to secure their attention ; this no doubt is connected with the greater facility for causing one's own apparition to be presented.

Thus to resume the question of place

<sup>1</sup> "Podmore," p. 252.



of hypnotism, on the second sojourn four people suffered in the night of first arrival. Was the gang larger, or were the assailants operators who had been afraid of the cold before?

Possibly Miss Langton had been followed to St. Andrews, where she had spent Easter, and had a vision of the phantom nun. In other cases where the absence had been longer only two people were attacked.

Several other persons felt a restlessness like Miss Duff's—woke without any cause, &c.—Mrs. M., Mr. T., Mr. L. F., and others. If any doubt be felt about the appearances and noises being from hypnotism, the experimental cases should remove it, the resemblance of the feelings of the "garrison" to those hypnotised should be dwelt on, the times of recurrence, and finally later mentioned the peculiarity of the apparition's nature—

corresponding to those produced by hypnotism. The argument that Féré and Binet are fond of, that hypnotism much resembles what can be seen every day, is no doubt true.

Mrs. Anna Kingsford appears to have been often hypnotised by some unknown rascal, but her gentle admirable character seems to have suffered but little, though her life was possibly shortened.

But when Professor Maitland talks of building walls round her, he emphasises the advantage that society gives against witchcraft. Of four people whose lives have been destroyed or grievously injured by hypnotism, whose circumstances are known to the writer, three were childless married men (two were unhappily married), and the fourth case was a bachelor's, a poor young man's.

It may be noted that in the North of Europe, at least half a small class of

men were attacked, and the others were more or less connected with these. The most were diplomatists and consuls.

The advantage of society must be referred to a great extent to the stream of thought-transfer from hypnotists being checked and broken up; for the effect of this stream being made indirect or semi-direct, its dominating power is thereby greatly diminished.

On the other hand, in three cases where attacks were defeated, the subjects were happily married men, and in two, if not in the three (the third case the writer gathered at second hand and fortunately remembered later), they had children. On the third visit of Miss Freer to B—that lady notes that “the influence is evil and horrible. The worn features at breakfast were really a dismal sight.”<sup>1</sup>

On this occasion it looks as if more

<sup>1</sup> “Haunting of B— House,” p. 210.

than three persons (Miss Langton on the 19th of February had noted three voices) were engaged in the attack.

The writer has no doubt, from personal and observed experience, that sometimes transfer is used, but is doubtful to what extent.

Boxes on the ear, slaps on the back, nay a flip as with a towel on the bare back, are felt, the last even by a clothed person. In Poltergeist cases, as in Alice's, a slap on the back was felt; perhaps she hypnotised Miss K. and slapped her on the back and transferred the slap to her (Alice's) mother.

This would be like the two engineer students' case, where the hypnotised one appeared to a friend.

In Poltergeist cases, one person perhaps does the mischief; in inferior haunted house cases two would be enough. The Poltergeist raisers are often subject to

fits ; the people who are vicious attackers, like the assailants of the occupants of B——, must be semi-maniacs. The terror is sometimes brought about by two people operating ; one producing a terrifying effect, the other intensifying the terror. In attempting to weaken a person to whom speech has been made intelligible at a distance, a sensation would be transferred after the speech, so that he might believe it affected him, and cease jeering at and despising the operator. A man with some knowledge of mesmerism, and living a life with good interests in it, could defy them : such a case has happened. For nearly fifty years a gentleman was tormented at times, and died and lived sane.

The attack has perhaps been more developed in the last twenty or thirty years, the influence of above-board hypnotism acted upon that practised by

criminal scoundrels. A combination possible is, for instance, one rascal showing a faint image of a fiend, and another transmitting a sound like a scratching at a window ; this was a failure, the percipient believing that the devil acted under the authority of the Almighty, and had no business with innocent people. It was given to a person in a semi-sleeping condition. Pain combined was efficient. The pain is partly by affection of cutaneous nerves — partly by affection of the ear ; but no one on the watch would be driven into lunatic acts by it. Of course after exhaustion (and pain makes this easier) the victim may be in a stupefied condition and obey : this is the post-hypnotic state, which will not come off with people who have been instructed against this villainous game. Miss Freer's admirable nerve was doubtless due to the habit of studying phenomena. The worn

features at breakfast, mentioned before, included those of two secular priests. Miss Freer had failed to get permission for three well-known priests belonging to societies (perhaps Jesuits) to come. The gentleman already mentioned who had first told Lord Bute of the haunting of B—— was among these.

An interesting light on the effect of prayer would probably be brought out by struggles against witchcraft, struggles doubtless very common amongst early Christians. Indeed, the devils who were cast out must sometimes have been baffled hypnotists confronted by One who was stronger than they ; the departing into the swine is much more intelligible on this hypothesis than on Dean Farrar's, of the swine's terror, which suppresses the "devils' " request.

A story is told of Titus by the rabbis : he heard a gnawing sound at his brain ;

it caused him great pain. He heard a blacksmith hammering at his anvil, and the gnawing ceased. The blacksmith was paid to go on hammering in Titus' neighbourhood. At the end of a few days the "animal" that gnawed at his brain got indifferent to the hammering, went on gnawing, and Titus died. His brain was opened, and an animal as big as a sparrow with a beak of iron was found in it. The truth of this story would be, that some magicians, not especially adroit hypnotists, hammered at Titus' tympanum. His nerves, tried by climatic fever—a great facilitator of hypnotism—and by debauchery, gave way, and Jerusalem was avenged.

The writer once approached a very eminent Catholic cleric on the subject, hoping that some Freemason who had been victimised by tricks played by hypnotists in Italy might have relieved



his conscience to the priests; the writer had been given one clue in the following way.

Two English Freemasons in the writer's presence had briefly mentioned mesmerism in Italian lodges. One asking a question as to this being true, the other, who objected to his son becoming a Freemason early, turned the question off; it is possible that he suspected it was the case, but preferred holding his tongue.

Now as these scoundrel hypnotists have, unseen but heard, approached three or four people to the writer's knowledge, under the pretence of being connected with Freemasonry, it is very possible that they may have induced some of their victims to enter a lodge, and then or before tricked them in different ways. Indeed, one of the people attacked unsuccessfully had, to the writer's knowledge, an absurd idea of the exclusiveness of

Freemasonry, since he objected to the Prince of Wales making over a poor Freemason's brief (if that be the proper word to use) for inquiry as to his circumstances to gentlemen who were not Freemasons. The brief of course contained only the man's name, and a few ornamental figures: the man was dead and his widow wanted help. It is to be wished that some scientific Freemason would study the matter; he would see that the secrecy of Freemasonry, however harmless and venial, affords cover for blackguard hypnotists of this particular and doubtless rare kind. This secrecy is of course entirely conventional, and could doubtless be altered. As elsewhere, the people who take an interest in it are not always people with broad and scientific minds, and at the close of the eighteenth century Cagliostro misused it, it is said, for his own purposes.

The writer regrets that a want of scientific study of the subject (it must be remembered that books on hypnotism were rare, and research backward eleven years ago) prevented him from introducing the subject properly to the wise and good Lord Carnarvon. It must be borne in mind that for audible thought-transfers to lead not only to apparent intercourse—the answers being put into the recipient's mouth, as in Mrs. Godfrey's case—a pretence of something like Freemasonry is needed.

In "Piccadilly" Oliphant describes a cross appearing to the hero, and the words "live the life" being whispered to him. He then abandons the young woman he loves to his friend. Such a course of conduct would certainly be suggested by hypnotists to make a capable man their plaything and tool as was the case with Oliphant. Obviously a man could live a

more beneficial life with a marriage of mutual affection, whilst a poor young woman would, if she married otherwise, be sure to be a sufferer. Perhaps this fragment was historical. It would have made the Oliphants' disaster easier.

A word, a vision, and the mischief is done. Perhaps poor Captain Lestrangle was forced into his unhappy marriage by a similar trick.

The love of power and of bullying is so great, perhaps especially with British and Germans, that this tyranny is not wonderful; were there not an efficient police the Mohawks would soon revive; the infamous cruelty of some brutes is only known to a few doctors. Envy, malice, hatred, and all uncharitableness are shown in these attacks upon people, whose lives were useful and whose characters were high. Possibly the hope of profit may be sometimes present;—when

this is past and the scoundrels have had their triumph, their persecution is continued, unprofitable though it be; partly to render pursuit more difficult, partly maybe for practice, partly because they have acquired a horrible habit which they cannot get rid of. Du Potet's feeling of pride becomes in the bosom of a black-guard wholly evil. Much interest has been given to Home's feats: to his floating outside his window and other extraordinary performances. His first feat, be it remembered, was to make a rapping stool leap up when it had a Bible on it, and leap all the harder. Was not this mere tricking action on the observer's eye and ear? This was closely paralleled by the rascals about B——, who made a "work-table, a box on long slender legs," emit a loud bang. Home might have done this alone to his aunt, but it possibly was done by a combination of people at B——.

The fact that Home, at least on one occasion, could not do anything when Houdin was near, seems to show that Home relied on an accomplice whom he was unable to conceal from Houdin, and who doubtless was a hypnotist also.

It is a fortunate thing that "spiritualism" and its wonders have invited scientific study. The tendency to become spiritists is, of course, furthered in many by an uncomfortable belief that without spiritualism a future life is not insured; only the coming again to them of the spirits of the dead assures them that they rise again.

Of course all the heathen ideas of a resurrection were founded on the keen recollection of themselves the defunct have inspired. Our belief in the Christian revelations is founded on its ethical system, part of which, however, is of course for missionary effort only, but

which is the more remarkably connected with previous revelations, not so distinctly reported, to the Jews, and with the history of the world at large.

Of course spiritual impressions are of no more value than the stigmata on hysterical girls, in whom the emotional element was over developed, and the religious understanding too little developed. The reversion to ancestor worship in spiritism seems more clear, and dinners at Kensal Green with five shillings tomb money, after the system of some low-caste Indian tribes, should be instituted by the spiritists. But the Chinaman also conciliates other spirits—those of friends or patrons or the great men of past generations; why do not the spiritualists sacrifice gold leaf and roast pork like the inhabitants of the Far East?

The Catholic Church has exorcised spirits and put them in their place as

improper and disturbing elements. It thereby told its members that spirits were conjurable: of course really the minds of the members were strengthened, but the toleration of the idea of spirits, whether lazy and trifling, pernicious or beneficial, is of course wrong. However, as they were considered the servants of sorcerers, the idea was in some respects sufficiently accurate.

The Lutheran Church in Denmark, in the last century, had many famous exorcisers who banned ghosts into Schleswig-Holstein.

One hypnotiser against another, the battle-field a stupid peasant. M. Flammarion's book, just published (July 1900), contains an instance or two of French peasants bewitching one another. The cure for this witchcraft is found in science, the criminal law, and the mutual kindness that, derived from Christianity, though



often promoted by men whom we can only call God-fearing unbelievers, has grown so much in this century, and more elsewhere even than in Britain. Thousands of poor people perished in the days of old, guiltless victims, whilst some scoundrelly hypnotists went free. In modern times some poor people, bothered by hypnotists, have been sent to lunatic asylums and have fallen victims of the greed, cruelty, and neglect that so often prevail there. One must give Dr. Savage his due, that he describes a case in his book on insanity where a lady hearing voices (cheating hypnotic voices, perhaps), and believing herself insulted, left one lodging after another perfectly quietly, and he admits that this case was not suitable for a lunatic asylum.

The "spirits" of spiritists are, of course, not impressive, if their somewhat startling amount of information be excepted. The

language used by George Pelham is pure twaddle. One member of the society seems to have been hypnotised, and the rest studied by the Piper gang through him.

If all a man feels, sees, and hears be noted, the information gathered, coming from a stranger, will be startling to people who belong to his circle of friends.

This information was imparted to Mrs. Piper, where it had not been collected by her. All she saw was seen by her accomplices, who advised her accordingly. They were doubtless too busy to study the eminent statesman whom she told that he had money transactions with a person called George.<sup>1</sup>

Study and inquiry should eradicate the superstition and the fraud called spiritism, and people should be protected against a most dangerous and cowardly form of

<sup>1</sup> Miss Goodrich Freer's "Essays," p. 119.

crime—criminal hypnotism. It enfeebles the mind; and murder is hardly more serious to a man than a marriage that embitters his life, or the loss of a career that is the moral stay of his existence. The knowledge that such a thing exists would, if it induced one per cent. more care, save many lives. Apparitions of beneficent spirits can be easily accounted for. They are cases of automatic visualisation. Thus the children mentioned in the late Mr. Spurgeon's Life, who went down an underground passage and saw a vision of their dead mother, who stopped them from falling into a well, felt as other children would feel, that they must think of the one person who is always ready to preserve her little children from terror and pain; and thinking of her, they visualised her.

Energy and intelligence are the worst enemies of criminal hypnotism, as they

are of burglary, but social organisation alone can combat crime.

To note some particulars of the haunting of B—— besides those already mentioned. The butler, Sanders, lived with the H. family at B—— the year before Miss Freer garrisoned the house. Not one of the people who were at B—— in 1896 were there with Miss Freer. This bars one type of fraud being alleged. Sanders, besides hearing thumping, groans, and the rustling of a lady's dress, had his bedclothes lifted up and let fall again—"first at the foot of my bed, but gradually coming towards the head." He held the clothes round his neck with his hands, but they were "gently lifted in spite of my efforts to hold them."

This simply means that he had cramps, resulting from the effect of hypnotism on the muscles of his legs. The writer

believes that the force always acts from the feet, or rather one foot, upwards ; obviously a man sitting or standing up must be approached that way, and habit causes the electric stream to flow in that direction. But this cramp is not felt so keenly as is the case when cramp arises from a constrained position. The consequence is that the kicks given to relieve it are not so violent and decisive. They are repeated automatically, until the bed-clothes fly up finally near the head, as is described. The intervals between the flights of the clothes seem shorter than they are ; this is again due to hypnotic influence, as in spiritistic performances and in conjuring, where, as M. Binet has recently remarked, a little hypnotism always comes in.

Thus in Mr. Austin Podmore's account of Mr. Davey's séance, his attention was called away for two or three minutes with-

out his noting it. We may take it for granted that the kickings up of the bed-clothes during which Sanders became weak and faint, lasted ten minutes or more. "Being fanned as though some bird were flying round my head," arose from his own breath after his efforts; he felt it the more as he had got warm.<sup>1</sup> The sound of breathing may have been of his own, but is not unlikely to have been the transferred sound of the breathing of one of two people hypnotising him. The feeling of the bed being carried round (or moved) towards the window is a feeling of reaction: a man sticks his back against the bed to resist the material and mental pressure, and the relief felt as the effort ceases gives him the impression that the bed has been swung towards the window, towards which he naturally looks, since the slight draught refreshes

<sup>1</sup> "Alleged Haunting," p. 46.]

him and diverts the attack. That he actually felt some one making passes over him is not an error; he had two antagonists; one of whom, like the young engineer Cleave,<sup>1</sup> was hypnotised by the other, both willing the hypnotism of Sanders.

He felt the passes the stronger antagonist was making over the other. If one of the two people can obtain return messages like Mr. Godfrey, intimate knowledge of his victim's doings might soon be obtained. A ghost appeared to young H. in the shape of a veiled lady; perhaps the mist round her was taken for a veil. But to return to the action of two hypnotists on one person, it may be noted that the sound like the giving of a tin box heard by Miss Moore, Miss Freer, and Miss Langton,<sup>2</sup>

<sup>1</sup> "Osgood Mason," p. 234.

<sup>2</sup> "Haunting of B—— House," p. 155.

and afterwards like the lid of a coal-scuttle caught by a dress by Mrs. M.,<sup>1</sup> was the sound of a gong doubtless used to stimulate the hypnotised partner in the blackguard couple. Such a sound done with a little spring gong, or with a larger one, has been heard by a victim.

By such experience, too, the monotonous reading can be explained; it was the commencement by less powerful hypnotists of a supporting attack: the words would become audible, distinguishable, and noticeable later. This might ensue after the victim was more deeply hypnotised.

Probably the very words which were to be used later were used then, a sort of sub-conscious memory being created.

Apparitions of a misty nature are described by Podmore in his chapter on "Haunted Houses."<sup>2</sup> Miss Langton saw

<sup>1</sup> "Haunting of B—— House," p. 173.

<sup>2</sup> "Studies," pp. 315, 326.



a misty phantom, and Lizzie the housemaid saw a cloud and afterwards got a cramp, less persistent than the butler's, as she began to scream.<sup>1</sup> The upper housemaid saw a woman whose legs she did not notice,<sup>2</sup> as was the case with Mr. Godfrey's friend to whom he appeared hypnotically.

The fact that the dog that appeared to Miss Freer was a spaniel like Major S.'s, shows familiarity with the house on the part of the gang.

That they moved about early near the house is shown by Mr. C. hearing the caw of the rooks at 5.35 on March 6; they would not start cawing so early unless disturbed. There is thus abundant evidence (1) that rascals were at work; (2) accounting for certain of the phenomena observed; (3) pointing out their

<sup>1</sup> "Haunting of B—— House," p. 167.

<sup>2</sup> *Ibid.*, pp. 205, 207.

resemblance to cases of experimental hallucinations or thought transfer ; (4) that such hypnotic operations could be traced by due vigilance. No. 2 is based in part on the writer's experience.

If the roads and neighbourhood had been patrolled, and exposure to possible hypnotists avoided, the phenomena would have ceased. The gentleman who wrote to the *Times* made a point or two that were too petty to notice, and was probably disagreeable to Miss Freer, but detective work would have been useful. The gentleman's connection with a class of men, the mad doctors whom the late Sir William Gull so rightly despised, and whose observations have been so unscientific, may perhaps have unduly prejudiced Miss Freer against him. Yet people have listened to a Maudsley against an Esher, and gone to the other extreme. Perhaps Miss Freer will reconsider her opinion,

that hypnotism is for doctors only to study.

To wind up with a statement of what the writer believes to have been the object of the rascals about B——; ordinary thought-transfer probably precedes audible speech by hypnotic influence.

The many people who hear their names called, and find that no death or other striking occurrence coincides in time with this, are perhaps being experimented on by hypnotists, who somehow or other, perhaps by community of feeling, have hit upon the precise moment of a state of subconscious expectation that makes transfer of an actual word easier.

Of course people, friends or others, about the victim are an antidote to influences. The inevitable tendency of pious natures, sensitive people who are indispensable to society, is to self-blame. In misfortune they would always blame

themselves as sinners who deserved punishment, probably from having paid previously an undeserved attention to the censorious. Their frame of mind is very contrary to the gospel teaching, and to science ; but the division of labour is moral as well as material ; one man takes the kicks undeservedly, another the halfpence undeservedly. These gentle people can thus be driven into apparently insane acts, if they have fools about them.

The fact of the name Ishbel being transferred to the inquirers assembled at Ballechin, may indicate whose was the spirit that should profess to preach to victims. Women are often said to be worse, if evil, than men, and they play this ugly rôle better.

That rain interrupted the phenomena is another point against the partisans of the supernatural. When after rain the nun was surprised and chased by Miss

Freer, it would seem that she intended mischief to some other member of the garrison at B——, or she would have been *en rapport* with Miss Freer, and aware that she was nearing her.

The pronunciation of the names Ishbel and Margaret only indicate a non-Highlander being implicated, but it seems possible that the latter name, for which there was no particular cause, may have been a punning appellation. Mar—garret, as the grey woman, attacked the servants in the attics. Such a joke is characteristic of such villains, and shows that they are tolerably educated people. Their avoiding Mr. Z. may indicate that they may have been brought in contact with him, in the fifty different ways that an editor may have seen people—their contributing to the press is not impossible. They must have some money too. The writer believes that physiology and many other

branches of science, notably social, will be benefited by studying this case.

Lord Bute, Miss Freer, Colonel Taylor, and other members of the "garrison," deserve the gratitude of society. May inquirers never rest until the subject, not too difficult a one in the age of electricians and physiologists, has been fairly cleared up.

There are one or two points in the study of the advanced combined hypnotism—it is probably always criminal—which are worthy of notice. One is that the operators generally, or always—(observation is difficult)—repeat a phrase or its most important words. The first saying of the word is barely noticeable. The repetition forces the word to the subject's attention.

Secondly, speech is addressed to the right ear; the sufferer of course declines attention to it, but this slight, almost

automatic effort, yet distracts attention from the left ear, and a communication to that ear is unheard, but perceived as a thought.

To detect speech a very trifling pressure on the ear has to be watched for. In a law court or in society the interest of what is going on knocks the operators out.

A facility for receiving thought transferred makes a person perhaps more susceptible to depression by dull or inferior people, but principle partly cures this.

The art of dismissing obtrusive thoughts and persisting in one's own has to be cultivated by people with the readiest perceptions.

Natural caution and a habit of studying probabilities are great helps against such attackers; but, on the other hand, the man who drinks a glass of wine when he

feels low will beat the hypnotist, who will doubtless harm him by causing degeneration.

A glass of port wine at eleven in the morning, and tea or breakfast early, are a great help. Early rising deprives the operators of the time when they pin their victim best.

A dog's bark, a peahen's cry, above all a bird's song, is a great interruption to hypnotism—silent or by voices. A nightingale will foil the worst attack.

The scoundrels may try and substitute an ugly sound for the song of birds ; they cannot affect the sharp, short, and sudden cry of the swallow.

Walking up and down hill is much better than walking on the flat. The air is forced harder through the lungs. Windy weather is a help, and rain, for two reasons : it is an advantage to the victim, and keeps rascals away. The



writer believes that the cartilages are influenced, or at least felt to be influenced, rather than the nerves, glands, or even the muscles.

He believes that the hearing of the voices of hypnotists is partly brought about by a change in the cartilages of the ear, which (it is stated in Grey's anatomy) are to a certain extent disintegrated by electricity.

The ears thus become rather telephonic, and no longer dependent so entirely on the will; emotion, however, either checks this facility of sound or the weakness that permits attention.

If to this be added the repetition by various voices of the same word, the first occasion probably when the subject's eye is seen to pass over the printed passage where it occurs in a paper, words will be brought to the victim's ear hypnotically.

But perhaps the first system mentioned

is used where the difficulties of approach are greater, the rascals must have great patience.

When the victim begins a letter the date is called to him, and then he can be tested by calling, say, July to him in September. His name may be called when in reverie, perhaps in the country, his mind goes back to his boyhood.

Thought reading is very easy if a person is visible, and rascals begin from a distance, and finally operate between hypnotics out of sight.

They seem in this first to catch a person when he passes a window. This shows that they are susceptible to the amount of light, as well as that a thick wall is a greater obstacle than a pane of glass. They thus too may partly distinguish environment, though this is perhaps learned by practice.

Ear and eye and muscular feeling are

all weighed. A strong man much hypnotised in this way, will notice that a diminished light will relieve him, although previously he paid little attention to any glare, even up to the age of forty.

Residence changed from a ground floor to a lofty room would often cause unusual relief. On a church tower this would be felt even more.

The noise of London, and the fact that people hanging about are watched, are checks to the early operations of criminal hypnotists.

Music is probably an excellent antidote. A feeling of stupidity, given even for a second, would probably give a boy a wrong idea of himself, and even repeated successes would not quite efface this.

The Japanese system of wrestling lately introduced shows how powerful a touch on a nerve may be in weakening a man. Such a touch transferred or propelled,

may for a long time aid hypnotisers from a distance, though it would be in time disregarded or little regarded.

Calculative work is better suited than imaginative work to free the brain. I would urge inquirers to ask themselves, whether Mrs. Piper's doings could be accounted for in any other way than that suggested.

Clairvoyance is seemingly mere guess-work, the imagination being heightened temporarily rather than depressed by the hypnotic pressure. Mr. Vincent's analysis of mental reactions is invaluable. A hypnotised person does not go on to the analogies, which may be quite obvious from a suggestive word.

This resembles the habit of some religious persons who build on one text of the Bible, completely neglecting the modifying and explanatory text that immediately follows. The subject is grossly

credulous, and is deprived of much fruitful time for thinking.

The hypnotised person will refuse to do many actions, and religion is of course a mainstay, though irrational accretions, fasting, and superstitious views of the Communion will weaken it.

Miss Freer repeatedly asked herself the question, "How did this come into my head?"

It would seem from the story of the red figure, afterwards recognised on a seal, that she had been hypnotised not by her companion but by some travelling rascal who had seen the letter in the post-office, and thus brought off a piece of prevision.

Intelligent watchfulness is a great protection.



*Published by Philip Wellby*

*6 Henrietta Street, Covent Garden, W.C.*

---

# Psychic Philosophy

As the Foundation of a Religion of  
Natural Law

BY V. C. DESERTIS

WITH INTRODUCTORY NOTE BY

ALFRED RUSSEL WALLACE,

D.C.L., LL.D., F.R.S.

New Edition. 3s. 6d. net.

---

# Notes on the Margins

Being Suggestions of Thought and Enquiry

FIVE ESSAYS BY

CLIFFORD HARRISON

1. AN ENQUIRY INTO MYSTICISM.
2. THE ILLUSION OF REALISM.
3. THE LINES OF COINCIDENCE.
4. ARREST OR ADVANCE?
5. THE LOST RICHES OF THE WORLD.

Cheaper Issue. 3s. 6d.

# The Hidden Way Across the Threshold

By J. C. STREET

12s. net.

---

# The Sound of a Voice that is Still

By ARCHIE CAMPBELL

3s. 6d.

---

# The Life of Louis Claude de Saint-Martin

The Unknown Philosopher, and the  
Substance of His Transcendental  
Doctrine

By ARTHUR EDWARD WAITE

10s. net.







# A LIST OF WORKS

COMPRISING

<b>New Thought</b>	<b>Philosophy</b>
<b>Mysticism</b>	<b>Spiritualism</b>
<b>Occultism</b>	<b>Belles Lettres</b>
<b>Etc.</b>	

---

**December, 1909**

---

PUBLISHED BY  
**WILLIAM RIDER & SON, LTD.**  
164, ALDERSGATE ST., LONDON, E.C.

# THE PHILIP WELLBY PUBLICATIONS

## The New Thought Library

**Crown 8vo. Crimson cloth extra, gilt tops 3s. 6d. net  
per volume.**

The "New Thought Library" has been designed to include only the best works in this class of literature. No volume will find a place in this series unless it has already an established position in the popular favour. The first eight volumes are now ready.

**HAVE YOU A STRONG WILL?** How to Develop and Strengthen Will Power, Memory, or any other Faculty, or Attribute of the Mind by the Easy Process of Self-Hypnotism. By CHARLES GODFREY LELAND. Third and enlarged edition, containing the Celebrated Correspondence between Kant and Hufeland, and an additional Chapter on Paracelsus and his Teaching.

CONTENTS.—Preface. Introduction. How to Awaken Attention and Create Interest as preparatory to Developing the Will. Faculties and Powers latent in man. Mesmerism, Hypnotism and Self-Hypnotism. Pomponatius, Gassner, and Paracelsus. Medical Cures and Benefits which may be realised by Auto-Hypnotism. Forethought and its Value. Corrupt and Pure Will. Instinct and Suggestion. The Process of Developing Memory. The *Artes Memorandi* of Old Time. The Action of Will and Hypnotism on the Constructive Faculties. Fascination. The Voice. Telepathy and the Subliminal Self. The Power of the Mind to Master Disordered Feelings as set forth by Kant. Paracelsus, his Teaching with regard to Self-Hypnotism. Last Words.

"Why can we not will ourselves to do our very best in all matters controllable by the individual will? Mr. Leland answers triumphantly that we can."—*The Literary World*.

"An earnestly written work entirely free from charlatanism."—*Birmingham Post*.

---

164 Aldersgate Street, London, E.C.

**THE GIFT OF THE SPIRIT.** A Selection from the Essays of PRENTICE MULFORD. Reprinted from the "White Cross Library." With an Introduction by ARTHUR EDWARD WAITE. Third Edition.

CONTENTS.—God in the Trees ; or the Infinite Mind in Nature. The God in Yourself. The Doctor within. Mental Medicine. Faith ; or, Being Led of the Spirit. The Material Mind *v.* The Spiritual Mind. What are Spiritual Gifts ? Healthy and Unhealthy Spirit Communion. Spells ; or, the Law of Change. Immortality in the Flesh. Regeneration ; or, Being Born again. The Process of Re-Embodiment. Re-Embodiment Universal in Nature. The Mystery of Sleep. Where you Travel when you Sleep. Prayer in all ages. The Church of Silent Demand.

"The Essays of Prentice Mulford embody a peculiar philosophy, and represent a peculiar phase of insight into the mystery which surrounds man. The essays were the work, as the insight was the gift, of a man who owed nothing to books, perhaps not much to what is ordinarily meant by observation, and everything or nearly everything to reflection nourished by contact with nature."—*A. E. Waite, in the Introduction.*

Under the title "Your Forces and How to Use Them," the Essays of Prentice Mulford have obtained the greatest popularity in America.

**THE GIFT OF UNDERSTANDING.** A Further Selection from the Works of PRENTICE MULFORD. Reprinted from the "White Cross Library." With an Introduction by ARTHUR EDWARD WAITE.

CONTENTS.—Introduction. Force, and How to Get it. The Source of your Strength. About Economising our Forces. The Law of Marriage. Marriage and Resurrection. Your Two Memories. The Drawing Power of Mind. Consider the Lilies. Cultivate Repose. Look Forward. The Necessity of Riches. Love Thyself. What is Justice ? How Thoughts are born. Positive and Negative Thought. The Art of Forgetting. The Attraction of Aspiration. God's Commands are Man's Demands

Appendix containing a summary of the Essays of the "White Cross Library" not included in the above volumes.

"This further selection has been prepared in consequence of the great popularity attained by the first series of Prentice Mulford's Essays, published under the title of "The Gift of the Spirit."

**ESSAYS OF PRENTICE MULFORD. THIRD SERIES.**

**CONTENTS**—The Law of Success. How to Keep Your Strength. The Art of Study. Profit and Loss in Associates. The Slavery of Fear. Some Laws of Health and Beauty. Mental Interference. Co-operation of Thought. The Religion of Dress. Use your Riches. The Healing and Renewing Force of Spring. The Practical Use of Reverie. Self-Teaching: or the Art of Learning How to Learn. How to Push your Business. The Religion of the Drama. The Uses of Sickness. Who are our Relations? The Use of a Room. Husband and Wife.

The third and fourth series of Prentice Mulford's Essays have been prepared in response to a large demand for the complete works of the "White Cross Library" at a more reasonable price than that of the American edition in six volumes.

**ESSAYS OF PRENTICE MULFORD. FOURTH SERIES.**

Completing the entire set of the Essays published in America under the title of "Your Forces and How to Use Them."

**CONTENTS.**—The Use of Sunday. A Cure for Alcoholic Intemperance through the Law of Demand. Grace Before Meat; or the Science of Eating. What we need Strength for. One Way to Cultivate Courage. Some Practical Mental Recipes. The Use and Necessity of Recreation. Mental Tyranny: or, How We Mesmerise Each Other. Thought Currents. Uses of Diversion. "Lies breed Disease; Truths bring Health." Woman's Real Power. Good and Ill Effects of Thought. Buried Talents. The Power of Honesty. Confession. The Accession of New Thought.

These four volumes constitute the cheapest and best edition of the Essays of Prentice Mulford published in the English language. Special care has been taken to eliminate the errors and mistakes with which the American edition abounds.

**THE SCIENCE OF THE LARGER LIFE. A Selection from the Essays of URSULA N. GESTEFELD.**

**CONTENTS.**—Preface. Part I. *How we Master our fate.*—The Inventor and the Invention. The Ascension of Ideas. Living by Insight or by Outsight. Destiny and Fate. The Origin of Evil. What is within the "Heir"? Words as Storage Batteries. How to Care for the Body. The Way to Happiness. You Live in your Thought-World. The Language of Suggestion. Constructive Imagination. The Power of Impression. How to Remove Impressions. Your Individualism. Making Things go Right. Utilising Energy. Master, or be Mastered. The Voice that is heard in Loneliness. The Ingrafted Word. The Law of Liberty. Part II.—The Evolution of an Invalid; The Invalid's

Alter Ego. The Evolution of a Thief; The Honest Man. The Evolution of a Liar; The Truthful Man. The Evolution of a Miser; The Benefactor. The Evolution of an Egotist; The Self-Forgetful Man. The Evolution of a Drunkard; The Self-Possessed Man. The Evolution of a Libertine; The Strong Man. The Evolution of a Flirt; The Divine Womanly. Part III.—Stilling the Tempest. Live in the Eternal, not in Time. Affirmation of Being. Affirmation for the Morning. Affirmation for the Evening. Affirmation for Fear of Heredity. Affirmation for fear of Death.

**EVERY MAN A KING, or Might in Mind Mastery.** By  
ORISON SWETT MARDEN.

This very popular American handbook on the subject of the practical conduct of life, is now offered to the British Public as a new volume of the "New Thought Library" at the popular price of 3s. 6d. net.

"Strong, wise, sound, pleasant, helpful, well-written—these are only a few of the complimentary adjectives which can honestly be applied to this book. The title may be a good one from many points of view, but it hardly denotes the whole scope of the book, which is really a delightful expression of modern practical philosophy. That it is a philosophy of optimism it is needless to say."—ALICE BROWN in *Ohio State Journal*.

"Admirable! It is a long time since we have read a book on the fascinating subject of mind's influence over matter, especially in the building of character, with as much pleasure as this has afforded. Characterised throughout by a cheery optimism, the perusal of it is as good as any tonic, and far better than most."—*Pall Mall Gazette*.

**NOW READY.**

**MENTAL MEDICINE:** Some Practical Suggestions from  
a Spiritual Standpoint. By OLIVER HUCKEL, S.T.D.  
With an Introduction by LEWELLYS F. BARKER, M.D.

SUMMARY OF CONTENTS—The New Outlook for Health. The Unique Powers of Mind. The Spiritual Mastery of the Body. Faith as a Vital Force. The Healing Value of Prayer. Glimpses of the Sub-conscious Self. The Training of the Hidden Energies. The Casting Out of Fear. The Cause and Cure of the Worry. Habit. The Gospel of Relaxation. Work as a Factor in Health. Inspiration of the Mental Outlook. Best Books for Further Reading.

**THE GIFT OF THE SPIRIT.** Pocket Edition (5in x 3in).  
Leather, gilt, 2s. 6d. net.

## Mysticism

**ON A GOLD BASIS.** A Treatise on Mysticism. By ISABELLE DE STEIGER, Translator of "The Cloud upon the Sanctuary" by ECKARTSHAUSEN. Crown 8vo, cloth, gilt, 3s. 6d. net.

"Unlike other Western writers, Isabelle de Steiger has been at great pains to understand aright what the principles as applied in Eastern philosophy are, and the result is that we have a book which is reliable from every point of view—reliable as regards the information it contains, reliable as regards the deductions made therefrom, and reliable as an authoritative exposition of all that is best and true in the science of mysticism. Eastern scholars as well as Western scholars will benefit immensely by a perusal of this excellent book."—*The Indian Review*.

**THE CLOUD UPON THE SANCTUARY.** A Text Book of Christian Mysticism. Third Edition. Revised and Enlarged. Crown 8vo, xxxix. + 144 pp., 3s. 6d. net. By COUNCILLOR KARL VON ECKARTSHAUSEN. Translated and Annotated by ISABELLE DE STEIGER, and with an Introduction by ARTHUR EDWARD WAITE.

The fullest and clearest exhibition of the Doctrine of a Secret Holy Assembly within the Christian Church.

"I can very cordially recommend to all who are interested in religious mysticism 'The Cloud upon the Sanctuary.' . . . Not only is Eckartshausen's text of the highest curiosity and interest, but the 'critical apparatus' furnished by the translator, by Mr. Brodie-Innes, and by others, will prove most helpful to the student; and Mr. A. E. Waite's 'Introduction,' with its historical study of the author, and its store of recondite learning, adds the finishing touch to this valuable edition of a very valuable and singular work."—*T. P.'s Weekly*.

MR. G. R. S. MEAD, writing on the second edition in *The Theosophical Review*, remarks:—"The present issue is accompanied by a sensible and interesting introduction by Mr. Waite, and it is unnecessary to tell the readers of this *Review* that the writer of the best Life of Saint-Martin which has appeared in any language, is on familiar ground in treating of Eckartshausen." Mr. Mead also speaks of *The Cloud* itself as "an exceedingly helpful and suggestive work on Christian Mysticism."

**THE HIDDEN WAY ACROSS THE THRESHOLD;**  
or, The Mystery which hath been Hidden for Ages and



from Generations. An explanation of the concealed forces in every man to open THE TEMPLE OF THE SOUL, and to learn THE GUIDANCE OF THE UNSEEN HAND. Illustrated and made plain, with as few occult terms as possible, by J. C. STREET. Large 8vo. With Plates, 12s. net.

The writer of this book, it is admitted, has enjoyed access to sources of information not commonly open to mankind in its present state of development.

### STEPS TO THE CROWN. BY ARTHUR EDWARD WAITE.

Foolscap 8vo, buckram, 2s. 6d. net.

"Mr. Waite has presented his philosophy of life in a series of aphorisms. The author of this volume is well known as one of the best living authorities on the history of mysticism, and the point of view here maintained is that of an initiate. Nature is regarded as an enemy—a sleeping serpent. Man's highest destiny lies—as St. Augustine taught many centuries ago—in his ultimate union with the Divine Nature. The great renunciation is to surrender that which matters nothing in order that we may possess everything. There are several hundreds of aphorisms in this slender volume, all of them terse and pregnant."—*The Tribune*.

### NOTES ON THE MARGINS. Being Suggestions of Thought and Enquiry. Five Essays by CLIFFORD HARRISON. Crown 8vo, 3s. 6d. net.

CONTENTS.—An Enquiry into Mysticism, The Fusion of Realism, The Lines of Coincidence. Arrest or Advance? The Lost Riches of the World.

"Perhaps the best and most readable introduction to the understanding of the true spirit and meaning of Occultism, or as the author prefers to call it, Mysticism, which we could offer to any one desirous of information on the subject."—*Theosophical Review*.

## Psychic Phenomena and Spiritualism.

### CHRISTIANITY AND SPIRITUALISM. (*Christianisme et Spiritualisme*.) By LEON DENIS. Translated by HELEN DRAPER SPEAKMAN. Crown 8vo, 3s. 6d. net.

CONTENTS.—The History of the Gospels. The Secret Doctrine of Christianity. Intercourse with the Dead. The New Revelation.

The writer contends that Spiritualism offers tangible proofs of immortality, and thus carries us back to the pure Christian doctrines.

"A book possessing deep and obvious interest for many thoughtful minds."—*T. P.'s Weekly*.

**HERE AND HEREAFTER** (*Après la Mort*). Being a Scientific and Rational Solution of the Problems of Life and Death, and of the Nature and Destiny of the Human Ego in its Successive Lives. Translated by GEORGE G. FLEUROT from the French of LÉON DENIS, author of "Christianity and Spiritualism." Cloth gilt, crown 8vo, 352 pp., 3s. 6d. net.

An able and luminous account of the phenomena and doctrines included under the term "Spiritualism," their relation to modern science and their influence on conduct. The present volume is a new and enlarged edition of the original work, the popularity of which, across the Channel, may be gauged by the fact that it has already run into its twenty-second thousand.

"Truly a remarkable work . . . eminently classical, profound and serious."—*Le Temps*.

"It deals with profound subjects in a simple way, and while the most experienced will find instruction in it the beginner will find no difficulty in the attempt to master it from the first page to the last."

—*Light*.

**EVIDENCE FOR A FUTURE LIFE.** A Translation of GABRIEL DELANNE's Important work "L'Ame est Immortelle." By H. A. DALLAS, Author of "Gospel Records Interpreted by Human Experience." Demy 8vo, 5s. net.

This work has been accepted by all Spiritualists as an unequalled summary of the most notable phenomena of modern times, chiefly with reference to the "perisprit" or fluidic body, by which man is brought into direct contact with the unseen universe.

"A notable book."—*The Literary World*.

"It covers the whole field of spiritualism in a perfectly serious, rational and scientific manner."—*Daily Express*.

**READY IMMEDIATELY.**

**MORS JANUA VITAE?** A discussion of certain communications purporting to come from FREDERICK W. H. MYERS. By H. A. DALLAS, with Introduction by PROFESSOR W. F. BARRETT. Crown 8vo., cloth gilt, 2s. 6d. net.

**HIGHLAND SECOND SIGHT**, with prophesies of Coinneach Odhar and the Seer of Petty. Introductory Study by REV. WM. MORRISON, M.A. Edited by NORMAN MACRAE. Crown 8vo, 202 pp., cloth bound, leather back, 3s. 6d. net.

It is hoped that this book will prove as helpful to the serious student as, it is believed, it will be welcome to the general reader, not in the light of the superstitious or the merely curious, but as a subject of particular interest in view of present day research in matters psychological.

**COLLOQUIES WITH AN UNSEEN FRIEND.** Edited by  
WALBURGA, LADY PAGET. Crown 8vo, White Linen,  
3s. 6d. net.

CONTENTS.—Reincarnation. Atlantis. Conditions of Communication with the Invisible. Historical Sketches. Humanitarianism and the Advance of the world. The French Revolution and Secret Societies. War and Politics. Scraps. St. Francis.

This volume consists of a remarkable series of communications, recorded by a highly developed medium.

**THE PAST REVEALED:** A Series of Revelations concerning the Early Scriptures. Recorded by E. C. GAFFIELD, Author of "A Series of Meditations," and "A Celestial Message." Crown 8vo, blue cloth, gilt tops, 309 pp., 2s. 6d. net.

"As we read this vivid, profound, and yet simple exposition of human life in long-departed ages, we can indeed feel that a veil has been lifted, and some portion of truly gnostic information has been unfolded to the world."—W. J. COLVILLE.

**THE WATSEKA WONDER:** A narrative of startling phenomena and an authenticated instance of spirit manifestation, throwing a remarkable light on certain of the phenomena of multiple personality. By E. W. STEVENS, M.D., with introduction by J. M. PEEBLES, M.D. Paper covers 1s. 6d. net, cloth 2s. net.

**UNIVERSAL SPIRITUALISM: SPIRIT COMMUNION IN ALL AGES AMONG ALL NATIONS.** With an autobiography of the author. By W. J. COLVILLE. 352 pp., Crown 8vo, cloth 3s. 6d. net.

Author of "Old and New Psychology," "Spiritual Science of Health and Healing," "Life and Power From Within," Etc., Etc., Etc.

"This book ought to be in the library of every Spiritualist. It is a cheap and excellent production, containing over 350 pages of closely printed matter, and, as its author states, 'the tone of this work is avowedly and intentionally optimistic.'"—A. WALLACE, M.D., in *Light*.

**NOW READY.**

**REINCARNATION AND CHRISTIANITY.** A discussion of the relation of orthodoxy to the reincarnation hypothesis. By a Clergyman of the Church of England. Crown 8vo, stiff boards, 1s. net.

The unique characteristic of this book is that it is the first attempt ever made in literary form to justify the theory of Reincarnation from the standpoint of Christianity. The writer attempts to prove that even to the stickler for orthodoxy, there is nothing inconsistent, or out of harmony with the teachings of the church, in the avowal of a belief in the evolution of the soul through the tenancy by it of a succession of physical bodies. He quotes Jesus Christ Himself as pointedly refraining from disavowing such a belief, and instances the declared adherence to the doctrine of a number of early Christian Fathers. He shows that it is a mistake to suppose that Reincarnation was ever condemned at any authoritative Council of the Church, and proceeds to argue that many of the Christian's greatest difficulties are solved by its acceptance.

**IN PREPARATION.**

Demy 8vo. About 600 pp., 10s. 6d. net.

**PSYCHICAL AND SUPERNORMAL PHENOMENA.**

Being a translation by DUDLEY WRIGHT of "*Les Phénomènes Psychiques*," the new and very notable work of DR. PAUL JOIRE, Professor at the Psycho-Physiological Institute of Paris, President of La Société Universelle d'Etudes Psychiques.

CONTENTS—Psychical Phenomena generally considered. Externalisation of Sensibility. Spontaneous Phenomena. Multiple Personalities. Abnormal Faculties in Hypnotic Subjects. Abnormal Dreams. Phenomena observed in Orientals. Phenomena of Lucidity and Externalisation observed in Fakirs or Oriental Sorcerers. Haunted Houses. Telepathy. Crystal Gazing. Clairaudience. Typtology. Automatic Writing and Lucidity. Thought Photography. Movement of Objects without Contact. Levitation. Eusapia Paladino. Materialisations. Professor Richet and the Villa Carmen. Sir William Crooke's observations. Method of Experiment. General view of Psychical Phenomena.

## Philosophy

**JESUS: THE LAST GREAT INITIATE.** Translated from "Les Grands Initiés" of EDOUARD SCHURÉ, by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"The Light was in the world, and the world was made by it, but the world knew it not."—JOHN i. 10.

"When a man listens to the Divine Call a new life is created in him, now he no longer feels himself alone, but in communion with God and all truth ready to proceed eternally from one verity to another. In this new life his thought becomes one with the Universal Will."

**KRISHNA AND ORPHEUS**, the Great Initiates of the East and West. By EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"M. Schuré has in this little volume admirably succeeded in presenting the two subjects of his research most vividly to the reader's mind. It is impossible to rise from the perusal of this work without having acquired fresh information and data for future use. Mr. Rothwell, so far as the fluency and crispness of his English can prove it, has made an admirable translation."—*Glasgow Herald*.

**PYTHAGORAS**, and His System of Philosophy, (The Delphic Mysteries.) By EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo, cloth, 2s. net.

"Know thyself, and thou wilt know the Universe and the Gods."—

**HERMES AND PLATO.** The Mysteries of Egypt and the Mysteries of Eleusis, by EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. Crown 8vo., cloth, 1s. 6d. net.

"Happy is he who has passed through the Mysteries. He knows the source and the end of life."—PINDAR.

"M. Schuré has presented a picture of ancient religious indoctrination that will give an excellent general idea of the scope and significance of the Greek and Egyptian mysteries."—*Light*.

"To not a few the book will be an introduction to a new writer, an acquaintance which they will be anxious to deepen into friendship."—*Expository Times*.

### READY SHORTLY.

**RAMA AND MOSES.** The Aryan Cycle and the Mission of Israel. Translated from "Les Grands Initiés" of EDOUARD SCHURÉ, by F. ROTHWELL, B.A. Crown 8vo. cloth, 2s. net.

**NOW READY :**

**New and Revised Edition of**

**WITH THE ADEPTS:** An Adventure among the Rosicrucians. By Dr. FRANZ HARTMANN. Crown 8vo, cloth gilt, gilt tops, 180 pp., 2s. 6d. net.

**THE BOOK OF THE SIMPLE WAY.** By LAOTZE ("The Old Boy"). A New Translation of "The Tao-Teh-King." With Introduction and Commentary by WALTER GORN OLD, M.R.A.S. Crown 8vo, cloth, 2s. net.

"Laotze remains a prince among philosophers . . . and is still as good reading as he was some five or six centuries B.C."—*The Times*.

"An excellent translation of the teachings of this ancient sage. . . . As an editor and expositor Mr. Old is both well-informed and sympathetic."—*Glasgow Herald*.

"Read Laotze."—*The Expository Times*.

**OBERMANN.** By ETIENNE PIVET DE SENANCOUR. Translated from the French, with Biographical and Critical Introduction by ARTHUR EDWARD WAITE. Crown 8vo, 6s. net, ornamental cloth, gilt tops.

"A Spiritual Autobiography, rich in the invitation to think, alive with the quest of truth, and yet full of speculative unrest. . . . Matthew Arnold, who was the first Englishman of any eminence to recognise the great claims of Senancour, asserted that the stir of all the main forces by which modern life is impelled lives in the letters of 'Obermann.' The value of this edition is greatly enhanced by the critical appreciation with which Mr. Waite has enriched a book that deserves to be much more widely known."—*The Standard*.

"An excellent translation."—*The Times*.

"Mr. Waite must be well known as a learned and enchanting Mystic; even those who are not mystics or even thyrus-bearers hold him in respect. We are therefore not surprised that he treats *Obermann* as 'A great book of the soul,' and De Senancour as a 'man of vision' belonging 'at his best to eternity.'"—*The Daily Chronicle*.

**THE LIFE OF LOUIS CLAUDE DE SAINT-MARTIN,** the Unknown Philosopher, and the Substance of his Transcendental Doctrine. By ARTHUR EDWARD WAITE. Demy 8vo, 6s. net.

CONTENTS.—Book I. Louis Claude de Saint Martin. Book II. Sources of Martinistic Doctrine. Book III. The Nature and State of Man. Book IV. The Doctrine of the Repairer. Book V. The Way of Reintegration. Book VI. Minor Doctrines of Saint-Martin.

Appendices.—1. Prayers of Saint-Martin. 2. Metrical Exercises of Saint Martin. 3. Bibliography of the Writings of Saint-Martin. Index.

"The feet of Saint Martin are on earth, but his head is in heaven."  
—**JOUBERT**.

"A profoundly spiritual view of the world; an interpretation of Christianity which, though free, is also suggestive, and a handling of the moral problems of life which is marked by insight and power."—*Scotsman*.

"Men of distinction have spoken of Louis Claude de Saint-Martin with respect and even admiration as a modern mystic who had more to recommend him than obscurity and extravagance."—*The Times*.

**PSYCHIC PHILOSOPHY, AS THE FOUNDATION OF A RELIGION OF NATURAL CAUSES.** By V.C. Desertis. With Introductory Note by PROFESSOR ALFRED RUSSEL WALLACE, O.M., D.C., LL.D., F.R.S. New edition, largely re-written, cloth gilt, gilt tops, crown 8vo, 421 pp., 4s. 6d. net.

CONTENTS.—Introductory Note and Preface.—Part I. The Bases of Experimental Fact. Part II. Theory and Inferences. Part III. Practical Mysticism.

"The book is replete with sound, scholarly, cogent and practical reasoning, on the scientific and religious, as well as on the psychic side, and may well be taken as a treasury of arguments proving that the spiritual philosophy is a necessity for the future well-being of the world."—*Light*.

"There is much in this volume which we have found both helpful and stimulating, and with which we are in entire agreement."

—*The Academy*.

"Temperately and carefully written, and is in every way superior to the average spiritualistic publication."—*T.P.'s Weekly*.

"In every way worthy of study."—*Christian World*.

**THE WISDOM OF PLOTINUS.** A Metaphysical Study, by C. J. WHITBY, M.D. 120 pp. crown 8vo, cloth gilt, 2s. net.

A Treatise on the metaphysical doctrines of the great Neoplatonic Philosopher.

CONTENTS.—Life of Plotinus. Ancient and Modern Methods. Neoplatonism. Matter. The Universe. Individuality. The Problem of Evil. Providence and the Individual. Demons and the Demonic Faculty. Concerning Love and Emotions. Substance or Corporal Essence. Time and Eternity. Doctrine of the Soul. Individuality.

Incarnation or Descension. Intelligence, and the Intelligible World. Primal Categories or Elements of the Notion. Universal Number. Number and Unity. Time and Space in Eternity. Ideal Functions of Time and Space. Universal Differentiation. Intelligence and the One. The One. Potential Import of the Doctrine of Unity.

"For the professed student of philosophy, Plotinus still remains the most important of the Neoplatonists, and his theories cannot be neglected. Mr. Whitby has presented them in an admirably concise and lucid form, and for metaphysicians his little volume will be indispensable."—*Globe*.

"We consider that hearty thanks are due to Dr. Whitby for having so plainly and appreciatively set forth the main lines of the teaching of this great and illuminated philosopher."—*Light*.

"A short but useful exposition, carefully analysed, of the life and teaching of the great third century Neoplatonist."—*Times*.

"We can confidently recommend Dr. Whitby's admirable study to lovers of the greatest intellect of the first Platonic renaissance. . . . A very good book to serve as an introduction to a first-hand study of the immortal *Enneads*."—G. R. S. MEAD in the *Theosophical Review*.

**RATIONAL MEMORY TRAINING.** By B. F. AUSTIN, M.A., B.D., Ex-Principal of Alma Ladies' College, St. Thomas, Ontario. Author of "Woman, Her Character, Culture and Calling," "Glimpses of the Unseen," "Success and How to Attain It," and Editor of "Reason." 147 pp. crown 8vo, 1s. 6d. net, brown paper covers.

A series of articles on Memory, its Practical Value, its Phenomenal Powers, its Physiological Basis, the Laws which govern it, the Methods of Improving it, Attention, Association and Arrangement of Ideas, Causes of Defective Memory, Mnemonics, their Use and Abuse, etc., etc., with Hints and Helps in Memorizing Figures, Lists of Words, Prose and Poetic Literature, New Languages, etc.

**THE THREE GREAT TIES:** The Humanities, the Amenities, the Infinities. By J. E. A. BROWN, author of "The First Four Things," &c. Royal 18mo. Canvas, 1s. 6d.

"These essays have charm, insight, and suggestiveness, reminding one of the late Mr. Hammerton in his 'Intellectual Life.' Grace and Truth are here beautifully blended."—*Western Morning News*.

"Abounds in practical wisdom."—*Glasgow Herald*.



**THOUGHTS ON ULTIMATE PROBLEMS:** A Study of Two Theodicies. By W. F. FRANKLAND. Crown 8vo, paper cover, 1s. net.

"There is packed within this pamphlet of twenty pages sufficient matter to fill almost as many volumes. . . . Thinkers all the world over will hail the present work as a logical and stimulating contribution to the literature of idealistic philosophy."—*New Zealand Mail*.

**THE WORLD WE LIVE IN.** By E. A. BRACKETT, with Portrait of the Author. Crown 8vo,  $8\frac{1}{4} \times 5\frac{3}{4}$  121 pp., cloth gilt, gilt tops, 2s. net.

This book gives a singularly clear exposition of the meaning of life as seen through the spectacles of a believer in Spiritualism.

"The name of E. A. Brackett is well and honourably known in the State of Massachusetts, for he is the Director of the State Ornithological Farm. He is a remarkable man, erudite on many subjects, and an authority on each one he deals with. The splendid mezzotint portrait forming the frontispiece of this latest edition of 'The World We Live In' brought its venerable original to our mind's eye with startling vividness. To read this work is to profit from its contents, for not only does it treat upon the physical world, but it gives a running outline of the incidents making for human progress, as well as touching upon things spiritual, through a knowledge of Spiritualism, for Mr. Brackett is a true Spiritualist, who years ago bore testimony to the facts in a book entitled 'Materialised Apparitions: Are They Spirits of the Dead?' which question he answered with a decided affirmative."—*Two Worlds*.

**YOGA OR TRANSFORMATION.** A comparative statement of the various religions and dogmas concerning the Soul and its destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mohammedan, Japanese and other Magic. By WILLIAM J. FLAGG. Royal 8vo, 376 pp., cloth gilt, 10s. 6d. net.

**OCCULT SCIENCE IN INDIA AND AMONG THE ANCIENTS.** With an account of their mystic initiations and the history of Spiritism. By LOUIS JACOLLIOT. Translated from the French by WILLARD L. FELT. Royal 8vo, 276 pp., cloth gilt, gilt tops, price 8s. 6d. net.

**THE ZODIACUS VITÆ** of MARCELLUS PALINGENIUS STELLATUS. An Old School Book. Edited and Abridged by FOSTER WATSON, M.A., Professor of Education in the University College of Wales, Aberystwyth. Crown 8vo. 2s. net.

"The book is entitled 'The Zodiac of Life,' because a life led in accordance with its teachings is as glorious as the sun travelling through the signs of the Zodiac."—THOMAS SCAURINUS (Old writer.)

"Palingenius writes as an alchemist and astrologer. . . . keenly desirous to give a spiritual application to all physical theories."—*The Times*.

**NOW READY.**

**MATTER, SPIRIT AND THE COSMOS:** Some Suggestions as to a Better Understanding of the Whence and the Why of their Existence. By H. STANLEY REDGROVE, Author of "On the Calculation of Thermo-Chemical Constants." Crown 8vo, cloth gilt, 2s. 6d. net.

**JUST PUBLISHED.**

**THE TAROT OF THE BOHEMIANS:** The Most Ancient Book in the World, for the Exclusive Use of Initiates. By PAPUS. Translated from the French by A. P. MORTON. New edition, revised throughout, with introduction by A. E. WAITE. Crown 8vo, ornamental cloth gilt, gilt tops, 384pp., profusely illustrated, 6s. net.

**A PACK OF 78 TAROT CARDS;** Exquisitely drawn and coloured, from new and original designs by PAMELA COLEMAN SMITH. Each card has a separate allegorical meaning. This is without question the finest and most artistic pack that has ever been produced. Price 6s. net, post free.

**THE KEY TO THE TAROT:** Giving the history of the Tarot Cards, their allegorical meaning and the methods of divination for which they are adapted. By ARTHUR EDWARD WAITE. Royal 32mo., cloth gilt, 2s. net. Essential to the interpretation of the Tarot Cards. The Cards and Key will be supplied in neat box for 8s. post free.

## Higher Life Handbooks.

Crown 8vo. Uniformly bound in handsome dark green cloth. Gilt ornamental design and lettering.

**NOW READY.**

**New and Revised Edition of**

**LIFE AND POWER FROM WITHIN.** By W. J. COLVILLE, Author of "The Law of Correspondences," "Elementary Text-Book of Mental Therapeutics," etc., etc. 189 pp., 2s. 6d. net.

**THE LAW OF THE RHYTHMIC BREATH, TEACHING THE GENERATION, CONSERVATION AND CONTROL OF VITAL FORCE.** By ELLA ADELIA FLETCHER, Author of "The Woman Beautiful," "The Philosophy of Rest." 372 pp., 4s. 6d. net.

"Life is from moment to moment; and its perfection depends upon our ability to maintain such a perfect balance of the vital forces that harmonious vibrations without shall find their affinity within."

"I regard it as the most important and authoritative contribution to 'Occult' science that has been made since Madame Blavatsky's publications; and it will reach and benefit multitudes who could never have profited by 'Isis Unveiled' or 'The Secret Doctrine.'"

—JULIAN HAWTHORN.

"It is possible for this book to change the course of the reader's life. . . . It is comprehensively written, and profoundly impressive."—*Times Union*, Albany, N.Y.

"The readers of Miss Fletcher's capable exposition will, I think, conclude with me in regarding it as probably the best, most lucid and explicit, and certainly the most thorough treatise of its kind in our language."—SCRUTATOR, in *The Occult Review*.

**PATHS TO POWER.** By FLOYD B. WILSON, Author of "Man Limitless," "Through Silence to Realization," "The Discovery of the Soul." 229 pp., 4s. 6d. net.

**THROUGH SILENCE TO REALIZATION; OR, THE HUMAN AWAKENING.** By FLOYD B. WILSON, Author of "Paths to Power," "Man Limitless," etc. 190 pp., 3s. 6d. net.

"This is an important, helpful and inspiring book, teaching man how to become all he is capable of being."

—*Times Union*, Albany, N.Y.

"The chapter on 'The Silence' is the clearest practical exposition of the steps of human consciousness by which one reaches The Silence that we ever remember reading."—*Ideas*, Boston, Mass.

**THE DISCOVERY OF THE SOUL OUT OF MYSTICISM, LIGHT AND PROGRESS.** By FLOYD B. WILSON, Author of "Paths to Power," "Man Limitless," etc. 247 pp., 4s. 6d. net.

An attempt is made herein to reveal the plane progressive man has obtained on his ascent toward freedom, and to throw light on the path leading through Mysticism to the discovery of those unused powers within the soul which, duly appropriated, give expression to the divine in man.

The following publications of Messrs. Fenno, of New York, are also supplied:—

**MAN LIMITLESS.** By FLOYD B. WILSON, Author of "Paths to Power." 224 pp., 4s. 6d. net.

"A study of the possibilities of man when acting under infinite guidance with which he is in absolute touch."—*Book and News Dealer*, New York.

"Have been reading your book, 'Man Limitless.' It is brimful of energy, light, power and helpfulness from all sources."

—ELLA WHEELER WILCOX.

**THE TRIUMPH OF TRUTH: OR, THE DOOM OF DOGMA.** By HENRY FRANK, Author of "The Kingdom of Love," "The Shrine of Silence," etc., etc., 6s.net.

"In this able work Mr. Frank has given a bold and radical treatise, which is at once broad and scholarly, and, what is still more rare in such works, reverent and constructive in spirit and character."

—*The Arena*.

**THE MASTERY OF MIND IN THE MAKING OF MAN.** By HENRY FRANK, Author of "A Vision of the Invisible," "The Shrine of Silence," etc., etc. 234 pp., 4s. 6d. net.

"It teaches the inestimable possibilities for health, wisdom and happiness within reach of every man and woman who will learn to control the mechanism of the human mind."

—*Times Union*, Albany, N.Y.

## **Alchemical Philosophy**

**THE HERMETIC AND ALCHEMICAL WRITINGS OF AUREOLUS PHILIPPUS THEOPHRASTUS BOMBAST OF HOHENHEIM, CALLED PARACELSUS THE GREAT**, now for the first time translated into English. Edited with a Biographical Preface, Elucidatory Notes, and a copious Hermetic Vocabulary and Index, by ARTHUR EDWARD WAITE. In Two Volumes. Dark Red Cloth. medium 4to, gilt tops. 25s. net. Vol. I., 394 pp. ; Vol. II., 396 pp.

**THE TURBA PHILOSOPHORUM**, or Assembly of the Sages. An Ancient Alchemical Treatise, with the chief Readings of the Shorter Codex, Parallels from Greek Alchemists, and Explanations of obscure terms. Translated, with introduction and Notes, by A. E. WAITE. Crown 8vo., 4s. 6d. net.

A great symposium or debate of the Adepts assembled in convocation. The work ranks next to Giber as a fountain-head of alchemy in Western Europe. It reflects the earliest Byzantine, Syrian and Arabian writers. This famous work is accorded the highest place among the works of Alchemical Philosophy which are available for the students in the English language.

**THE NEW PEARL OF GREAT PRICE.** The Treatise of Bonus concerning the Treasure of the Philosopher's Stone. Translated from the Latin. Edited by A. E. WAITE. Crown 8vo. 4s. 6s. net.

One of the classics of alchemy, with a very curious account, accompanied by emblematical figures, showing the generation and birth of metals, the death of those that are base and their resurrection in the perfect forms of gold and silver.

**A GOLDEN AND BLESSED CASKET OF NATURE'S MARVELS.** By BENEDICTUS FIGULUS. With a Life of the Author. Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A collection of short treatises by various authors belonging to the school of Paracelsus, dealing with the mystery of the Philosopher's Stone, the revelation of Hermes, the great work of the Tincture, the glorious antidote of Potable Gold. Benedictus Figulus connects by imputation with the early Rosicrucians.

**THE TRIUMPHAL CHARIOT OF ANTIMONY.** By BASIL VALENTINE. Translated from the Latin, including the Commentary of Kerckringius, and Biographical and Critical Introduction. Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A valuable treatise by one who is reputed a great master of alchemical art. It connects practical chemistry with the occult theory of transmutation. The antimonial Fire-Stone is said to cure diseases in man and to remove the imperfection of metals.

**THE ALCHEMICAL WRITINGS OF EDWARD KELLY.** From the Latin Edition of 1676. With a Biographical Introduction, an Account of Kelly's relations with Dr. Dee, and a transcript of the "Book of St. Dunstan." Edited by A. E. WAITE. Crown 8vo. 4s. 6d. net.

A methodised summary of the best Hermetic philosophers, including a discourse on Terrestrial Astronomy, in which the planets are replaced by metals, and instead of an account of stellar influences we have the laws governing metallic conversion.

**YOUR FORTUNE IN YOUR NAME OR KABALISTIC ASTROLOGY.** New edition, largely revised. Demy 8vo, cloth gilt, 96 pp., 2s. 6d. net. By "SEPHARIAL."

The first edition of this popular work on Kabalistic Astrology having been entirely sold out, the publishers arranged with the author for this corrected and revised edition to meet the public demand.

**COMPLETE ARCANA OF ASTRAL PHILOSOPHY AND FULL DOCTRINE OF NATIVITIES.** By W. J. SIMMONITE. Edited by JOHN STORY. Cloth Demy 8vo, 12s. 6d. net.

A comprehensive Text Book of Genethliacal Astrology, to which is added the Ruling of the Microcosm. With numerous useful tables.

**A MANUAL OF CARTOMANCY,** Fortune - Telling and Occult Divination, including the Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi, &c., &c. Fourth edition, greatly enlarged and revised, by GRAND ORIENT. Crown 8vo, cloth gilt, 252 pp., 2s. 6d. net.

"To the curious in such matters this book will afford much interesting information."—*Pall Mall*.

## **Mental Pathology and Therapeutics**

**THE MASTERY OF DEATH.** By A. OSBORNE EAVES.  
Author of "The Colour Cure." Crown 8vo. Cloth,  
2s. net.

The object of this work is to show how disease may be eliminated and human life almost indefinitely prolonged, and the writer gives clear directions as to how these aims can be accomplished.

**THE ART OF LUCK.** By A. OSBORNE EAVES. Author  
of "The Colour Cure," "The Mastery of Death,"  
etc. 5in.  $\times$  4 $\frac{3}{4}$ in., paper covers, 1s. net.

"It is better to be born lucky than rich."—OLD PROVERB.

**SYNOPSIS.**—Life's Failures. Human Fossils. The True Source of Luck. Forces and Planes. The Dynamics of Thought. Socrates' Demon. How Magic can Aid. Lucky days and Astrology. The Science of Numbers. Talismans and Charms as Auxiliaries. Mind Control and Building. Recipe for Weak Wills, etc.

**HOW TO REST AND BE RESTED.** By GRACE  
DAWSON. 46 pp. red paper cover, 6d. net, cloth 1s. net.

It is the purpose of this little book to point out practically the restful way of living. . . . Wrong to the body is wrong to the mind and to the spirit. The whole man—body, soul and spirit—must live in unity and harmony in order to realise a full and healthy life. The suggestions contained in this little book have proved to be a very practical help to health and freedom for many, and it is earnestly hoped that they may prove helpful to many more.

"This little book is especially to be recommended to those who dread the possibility of a nerve breakdown."—*Nursing Notes*.

"Brief and to the point, it contains in 46 pages as much common sense as many a bulky volume."—*Health Record*.

### **JUST PUBLISHED.**

**NERVOUSNESS:** A Brief and Popular Review of the  
Moral Treatment of Disordered Nerves. By ALFRED  
T. SCHOFIELD, M.D., M.R.C.S. Small crown 8vo.,  
cloth gilt, 88pp., 1s. net.

**IMAGINATION THE MAGICIAN.** By A. OSBORNE EAVES, author of "The Colour Cure," etc. Paper covers, 1s. net.

**THOUGHT THE BUILDER.** By A. OSBORNE EAVES, author of "Imagination the Magician," etc. Paper covers, 1s. net.

**THE COLOUR CURE.** A Popular Exposition of the Use of Colour in the Treatment of Disease, by A. OSBORNE EAVES, Author of "The Mastery of Death," etc., etc. Crown 8vo, 64 pp., paper covers, 1s. 6d. net.

**ELEMENTARY TEXT-BOOK OF MENTAL THERAPEUTICS.** By W. J. COLVILLE. Crown 8vo, paper covers, 80 pp., 1s. net.

This introductory text book is characterised by all Mr. W. J. Colville's well known simplicity and perspicuity of style. For practical guidance in every-day life it is of far greater value than many more expensive and more ambitious volumes.

**PSYCHO-PATHOLOGICAL RESEARCHES.** Studies in Mental Dissociation. With Text Figures and 10 Plates. By BORIS SIDIS, M.A., Ph.D., Director of the Psychopathological Laboratory of New York. 329 pp., Royal 8vo, 8s. 6d. net.

SELECTION FROM THE CONTENTS.—Psychosis and Introspection. The Subjective Method and its Difficulties. Examination of the Subconscious. The Psychopathic Paradox. Subconscious Habit Formation. Automatic Writing and Anaesthesia. Origin and Growth of Dissociation. The Development of the Secondary State. The Synthesis of the Dissociated States. The Phenomena of Affective Triple Personality. Re-emergence of Disintegrated Groups and their Final Dissolution. Dissociation and Synthesis. First Attacks and Aura. Lapsed Periods and Hypnoidal States. Hypnoidal States and Synthesis.



## Theology

**THE UNESCAPEABLE CHRIST.** And Other Sermons. An expression of the New Theology. By Rev. EDWARD W. LEWIS, M.A., B.D., of Grafton Square Congregational Church, Clapham. Author of "Some Views of Modern Theology." Crown 8vo, cloth, 3s. 6d. net.

"The author frankly declares himself a disciple of the New Theology, and the sermons are all upon subjects which are involved in that controversy. They are marked by great freshness and beauty, and will do much to remove prejudice against the new views."—*Scotsman*.

"This is real preaching, and preaching of a high order. . . . These utterances come from the preacher's heart as well as from his head . . . the book abounds in fine hortatory passages, direct appeals from man to man, words that hearten and uplift. . . . Every one of these sixteen sermons is a live piece of work, and worth more than one perusal."—*Christian Commonwealth*.

**SOME BETTER THING FOR US.** By A. S. L. Second Impression. Demy 12mo, cloth gilt, 3s. 6d. net.

CONTENTS.—Introduction. Faith: A Practical Matter. Fear: Its true Function. Truth in Relation to Life. Error in Thought, and its Dangers. The Law of the Lord. The Law which Gendereth Bondage. The Two Points of View. The Threefold Cord of Prayer. Object lessons of Christ's Methods in Healing. Health, Holiness, and Power.

This volume is addressed specially to that large class of sufferers, whose trials have not found adequate support in the presentment of religion which has come their way.

"A lucid exposition of the efficacy of faith."—*Light*.

"The expression of a living faith, which has been tested by experience."—H. A. DALLAS in *The Seeker*.

**GOD THE BEAUTIFUL,** An Artist's Creed; and The Religion of Beauty Contrasted with Buddhism. By E.P.B. Second Edition (translated into Japanese and German). Fcap. 8vo. 2s. 6d. net.

The writer's philosophy may be described as a kind of pantheistic idealism. He finds a manifestation of 'God the Beautiful' in Nature, in the soul of man, in all acts of human love and courage. . . . The book contains many suggestive, original, and beautiful thoughts. —*Church Quarterly Review*.

**TRANSFORMED HINDUISM.** By the Author of "God the Beautiful." 2 Vols. Fcap. 8vo, 5s. net.

CONTENTS.—Vol. I.—Introduction. Panorama of Ancient India. Development of India's Commerce. The Rise of Brahmanism. The Spiritual Empire of India. The Sacred Scriptures: Rig Veda, Soma Veda, Yajur Veda, Atharva Veda. The Brahmanas, Aranyaki and Upanishads. The Fivefold Ministry. The Legal Works, Dharma Sutras, &c.

CONTENTS.—Vol. II.—Hindu Philosophical Systems: The Nyaya and Vaiseshika, The Sankhya, The Yoga, The Purva Miniansa, The Vedanta School. Epics: The Mahabharata, The Bhagavat Gita, The Ramayana, Modern Hinduism. Sin. Death and Immortality.

"It is well written, and gives a comprehensive view of Brahmanism, of 'the sacred scriptures,' Hindu philosophical systems, and the Hindu epics, modern Hinduism, etc."—*The Times*.

**THE CHIEF SCRIPTURE OF INDIA.** (*The Bhagavad Gita*) and its relation to present events. By W. L. WILMSHURST, Author of "Christianity and Science: The Latest Phase," &c. Crown 8vo. Paper cover, 1s. net; cloth, 2s. net.

"An introduction to the study of the *Bhagavad Gita*, calling attention to its relation to the Western religious thought of the present day. A thoughtful and well-written paper by a widely read man, who hopes that some day, in the inevitable course of the world's evolution, all races of men will form 'one fold under one shepherd.'"—*Academy*.

"A brief and interesting general account of the *Bhagavad Gita*, which may well serve as an introduction to the detailed study of that Sacred Book of the East."—*Scotsman*.

**CHILDREN OF THE RESURRECTION.** By THOS. ALLEN. Crown 8vo. Paper cover, 6d. net.

CONTENTS.—Introduction. Eschatology. The Recession of the Soul. Spiritual Corporeity. The Power of Christ's Resurrection. The Nature of Christ's Resurrection. Eclectic Resurrection. Equality in Heaven (a) Dead-levelism (b) Disciplinary reatment (c) Formation of Character. Eternal Life.

**THE MESSAGE OF ARCHDEACON WILBERFORCE.**

A Summary of the Teaching found in his Sermons and Discourses. By a member of the Congregation of St. John's, Westminster. Crown 8vo. Paper cover, 6d. net.

**THE MESSAGE OF THE SUN, AND THE CULT OF THE CROSS AND THE SERPENT.** By Rev.

HOLDEN E. SAMPSON ("Light.") Crown 8vo, 1s. 6d. net.

"The cult here advocated, under the fantastic title of the "Cult of the Cross and the Serpent," was, according to Mr. Sampson, taught in its purity by Moses and the Hebrew Prophets, by Krishna and Christ, but was effaced from the world through the heresies of the *Nicene Apostasy* until now re-discovered by himself at the end of fourteen centuries. Judaism and Christianity are perversions of this true and only religion."—*Sheffield Daily Telegraph*.

**CHRISTIANITY AND SCIENCE—THE LATEST PHASE.** By W. L. WILMSHURST. Crown 8vo. 92 pp.

in neat brown paper cover. Price 6d. net, cloth 1s. net.

CONTENTS.—Foreword. The Parting of the Ways. The Development of the Conflict. New Factors tending to Reconciliation. The Present and the Future.

## Poetry

**STRANGE HOUSES OF SLEEP.** By ARTHUR EDWARD WAITE. With Frontispiece Portrait of the Author. Fcap. 4to. Parchment gilt. Printed at the Ballantyne Press. 12s. net. Limited Edition of 250 copies, signed, and numbered.

Part I. Shadows of Sacraments. Part II. The Hidden Sacrament of The Holy Graal. Part III. The Poor Brother's Mass Book: containing a Method of Assisting at the Holy Sacrifice for children who are not of this world. There is also implied a certain assistance to Servers. Part IV. The Book of the King's Dole, and Chantry for Plain Song: A Greater Initiation.

"Through all one comes in touch with a fine spirit, alive to the glory of the world and all that charms the heart and sense of man, yet seeing past these with something of the soul of Galahad. . . . Rich in memorable verse and significant thought, so closely wedded to emotion that each seems either."—*Glasgow Herald*.

**A BOOK OF MYSTERY AND VISION.** By ARTHUR EDWARD WAITE. Foolscap 4to, with Special Cover designed by MARY TOURTEL, and Frontispiece by ISABELLE DE STEIGER. Price 7s. 6d. net.

"The most remarkable and on the whole the most successful attempt to sing the mysteries of mysticism, since Blake wrote his 'Prophetic Books' "—*The Star*.

"Undoubtedly one of the most original and most remarkable books of verse published for many years."—*Birmingham Daily Gazette*.

"Mr. Waite's volume may be regarded as a confession and an exposition of faith of the mystic school."—*Glasgow Herald*.

**THE NAZARENE:** The Study of a Man. A Poem. By ARTHUR H. ADAMS, Author of "Maoriland and other Verses." Demy 8vo, cloth gilt, 2s. 6d, net.

## **Belles Lettres**

### **The Aldwych Series**

Edited by ALFRED H. HYATT

Printed in red and black on hand-made paper at the Cedar Press, and bound in vellum. End-papers designed by DUDLEY HEATH. 3s. 6d. net per vol.

Not more than 300 copies printed of any single volume.

**I. CUPID'S POSIES.** Mottoes for Rings and other Pleasant Things.

**II. A LITTLE BOOK OF GRACES.**

"This little anthology should have a wide appeal."—*T.P.'s. Weekly*.

"One of the prettiest compilations of the year . . . an altogether charming little volume."—*Glasgow Herald*.

**III. A GARDEN OF SPIRITUAL FLOWERS.** An Elizabethan Book of Devotions: containing prayers for each day of the week, and others for sundry occasions.

" . . . The true simplicity, joyous, strong and grand, is to be found in these prayers."—T. H. L. in *The Occult Review*.

**IV. ROSE-LEAVES FROM SADI'S GARDEN.** Being the "Gulistan" rendered into Verse by ALFRED H. HYATT.

"From the 'Gulistan,' or Rose Garden of Sadi, these leaves have been gathered. Sadi, whose name signifies felicity, was born at Shiraz in Persia, A.D. 1194. It is said that he lived a hundred and two years. The whole of his long life was devoted to the accumulation of knowledge gained during his many travels. Some of Sadi's wise thoughts are here set forth."—*From the Foreword*.—A.H.H.

(Only a few copies of the first three volumes of THE ALDWYCH BOOKLETS remain for sale.)

**THE PAGEANT OF SUMMER.** By RICHARD JEFFERIES.  
*Edition de Luxe* of 100 copies. Printed at the Chiswick Press on Van Gelder Paper. Decorated by DUDLEY HEATH. White vellum. fcap. 4to. 7s. 6d. net.

This Edition is printed by arrangement with Messrs. Chatto & Windus, the owners of the Copyright.

"A very charming miniature example of artistic book-production. In its chaste vellum binding, with its decorative lettering and its perfection of paper and type, the little volume presents Jefferies' exquisite prose poem in a form worthy of its rare intrinsic beauty as a work of literary art."—*The World*.

**LORD CHESTERFIELD'S ADVICE TO HIS SON  
AND THE POLITE PHILOSOPHER.** Crown 8vo,  
cloth, gilt, 1s. 6d. net.

"A plain tastefully produced volume, in clear type on light paper, well and attractively arranged. Lord Chesterfield can always be 'witty without satire, and serious without being dull'; and in spite of its age his wisdom is fresh to-day, and no unsafe guide in this form for any young man beginning his career."—*The Bookman*.

## Fiction.

**THE THRONE OF EDEN:** A Psychological Romance. By W. J. COLVILLE, Author of "Old and New Psychology," "Studies in Theosophy," etc., etc. Crown 8vo, red cloth, 468 pp., 3s. 6d. net.

"Much profound philosophy is intermingled with amusing incidents of various kinds."—*Fischer-Munck Leigh*.

**THE DAYS OF FIRE.** The Story of a Forgotten Epoch. By the COUNTESS OF CROMARTIE. Crown 8vo, 2s. 6d. net,

An idyll of love and strife in the days of Heremon, King of Erin, who reigned in Tara.

**HIS PRIVATE LIFE.** By H. SMITH. New Edition. Crown 8vo. 3s. 6d. net.

"A novel that has much truth in it, treated with striking ability."—*The Evening Standard and St. James's Gazette*.

"A strong novel, which, however, cannot be recommended indiscriminately. It is a story of modern life in which a complex problem, such as would appeal to the analytic acumen of M. Paul Bourget, is presented to us. The minor characters are exceedingly well drawn, and the novel stands out from the great ruck of fiction, both by its maturity of touch and power of construction."—*T.P.'s Weekly*.

"A novel of exceptional ability."—*Review of Reviews*.

**THE SECRET OF THE SPHINX;** or, The Ring of Moses. By JAMES SMITH and JOHN WREN SUTTON. Crown 8vo, 3s. 6d. net.

"A romance founded on the building of the Great Pyramid by Pharaoh and the birth of Moses is a distinctly notable addition to modern fiction, and Mr. Smith and Mr. Sutton have done their work conscientiously and well. The secret of the Sphinx is revealed by a narrative of a curious combination of circumstances, in which the magic ring of Moses is given a conspicuous place."—*The Scotsman*.

"A vividly drawn and fascinating picture of life in Egypt and the desert, and interprets on broad and universal principles the 'wisdom of the Egyptians' in which Moses was learned."—*Light*.

**GRAN; A Girl Worth Knowing.** By H. D'ARCY MARTIN.  
Crown 8vo, 3s. 6d. net.

"The upbringing of Gran amidst surroundings so unusual—a stern, fanatical father, a reserved mother who nurses a secret and cares nothing for her child, leaving her to the sole charge of an old servant—and the development of her character, are portrayed with considerable power, the result being a very charming picture."—*Literary World*.

"Gran is remarkable, and also a remarkably attractive heroine."—*Sheffield Telegraph*.

"There is not a dull sentence in the book."—*Review of Reviews*.

"The story is altogether one away from the beaten track, and is constructed with ingenuity and strength."—*Scotsman*.

**THE LIVING WHEEL.** By T. I. UNIACKE. A Drama  
in Five Acts. Crown 8vo, 3s. 6d.

"This is one of the most remarkable books that I have read for many a long day. A daring book, a puzzling book, one that suggests more than it says, and raises questions innumerable to which it supplies no answers."—W. T. STEAD, in *The Review of Reviews*.

"A thoughtfully written novel, and one that dips a little deeper than most into spiritual and intellectual matters."—*T.P.'s Weekly*.

This story of a spiritual marriage presents strange possibilities of union between those who are of necessity separated in the physical body.

**THE TWICE-BORN.** By an Ex-Associate of the Society  
for Psychical Research. Crown 8vo, cloth, 2s. net.

A modern instance of Re-incarnation as exemplified in the case of two children—brother and sister—who revisit the earth after a very short interval, so that they are enabled to retain a vivid impression of their previous state of existence.

**THE SOUND OF A VOICE THAT IS STILL.** By  
ARCHIE CAMPBELL. Cheaper Issue. Crown 8vo, 3s. 6d.  
net.

"Can certainly claim to be the most original work of the year. A combination of romance and theology, or perhaps we should say mythology, it provides, in the form of a story, a new theory of life, death, and eternity, derived from Eastern teaching, Christian doctrine, and romantic imagination, which is as fascinating as it is delightful.

. . . An interesting and a fascinating book which merits the attention it has already aroused."—*Birmingham Daily Gazette*.

**FLAXIUS:** Leaves from the Life of an Immortal. By CHARLES GODFREY I. LELAND, Author of "The Breitmann Ballads," &c. Crown 8vo, 3s. 6d. net.

"Mr. Godfrey Leland, apart from the keen sense of humour which inspired the 'Hans Breitmann Ballads,' has a great deal of old-world knowledge at his command. Both the humour and the knowledge jostle one another in 'Flaxius,' a book which is rather a rhapsody than a romance. Flaxius is an Immortal, and into his lips Mr. Leland puts his own philosophy of Life. There are passages in the book which are an invitation to think, and they stand side by side with much elaborate fooling."—*Standard*.

"It is quite impossible to give any idea of this book. It is enough, surely, to say that it is Mr. Leland's to send people of sense to it. But we may thank him for many excellent things in it, and not the least for the Breitmann ballad with which it is concluded."—*Spectator*.

**THE LIFE AND CONFESSION OF ASENATH,** the Daughter of Pentephres of Heliopolis. Narrating how the All-Beautiful Joseph took her to Wife. Prepared by MARY BRODRICK, from notes supplied by the late SIR PETER LE PAGE RENOUF. Crown 8vo. paper covers. 1s. net. Exquisitely printed on hand-made paper.

The Life and Confession of Asenath, the Daughter of Pentephres of Heliopolis, is one of those many quaint little stories of a religious character which appear to have had their rise somewhere about the 6th century A.D. The Armenian version of it is one of the treasures of the Armenian monastery in Venice. To English readers it is practically unknown, although, as a matter of fact, the Congress of Orientalists, when meeting at Vienna in 1886, presented a French translation of a portion of it to the learned world. It is undoubtedly written with a purpose—to reconcile early Christian converts to the idea of Joseph (a type of Christ) taking unto himself the daughter of the high priest of false gods and herself an idolater. The little story recounts the preparations made for the reception of Joseph who was making a tour in Egypt to prepare for the coming famine, Asenath's arrogance towards "the runaway" and slave, her final conversion to his religion when she "flung her gods out of the window," and her marriage to Joseph. The story has much spirit and life in it; it is a strange medley of Egyptian, Jewish and Christian religious ideas, but it has a charm and poetry about it which cannot fail to interest the lovers of ancient lore.



## The Library of Occult Records.

Crown 8vo, in artistically designed blue cloth, gilt lettering. 3s. 6d. net per volume.

This Library is designed to include a selection from the best Occult and Psychic stories which lay claim to an inspirational origin. No fiction of the ordinary stamp will be given a place among these books. The following volumes are now ready:—

**THROUGH THE MISTS.** Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by ROBERT JAMES LEES. 3s. 6d. net.

"An extremely fascinating story."—*Yorkshire Post*.

"Mr. Lees acts merely as recorder, and his work should have much of the vogue that fell to 'Letters from Hell' on the one hand, and 'Letters from Julia' on the other."—*Academy*.

"Mr Lees' story is supremely fascinating."—*Birmingham Gazette*.

"It is reverent, poetical and quite ingenious in conception. It will appeal especially to Spiritualists, many of whose religious beliefs it embodies."—*Manchester Courier*.

**THE LIFE ELYSIAN.** Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the Author by R. J. LEES. 349 pp., 3s. 6d. net.

"Whoever takes up this book will be loth to lay it down till the last page is reached."—*Liverpool Courier*.

"A very curious and interesting book."—*The Lady*.

"It is an impressive work, of a most unusual type; and even those readers who take exception to the doctrines set forth will be repaid for their trouble by much that is suggestive and inspiring."—*Court Circular*.

**THE CAR OF PHŒBUS.** By R. J. LEES. 388 pp. 3s. 6d. net.

"A well-told story of love, adventure and political intrigue in the days when the great powers of Babylon and Egypt were yet rising towards the zenith of their glory. . . . Decidedly interesting."—*To-Day*.

"Thoroughly readable."—*Punch*.

"A clever mystical romance."—*Light*.

"A passionate love story. . . . It is very powerfully written, and takes, what is so rare to find, a new and uncommon line."—*Queen*.

**THE HERETIC.** By ROBERT JAMES LEES. 566 pp., 3s. 6d. net.

"Decidedly curious and interesting."—*Morning Leader*.

"A very original story."—*Lloyd's Weekly*.

"The book is an able production, and is an honest attempt at solving the problem of human existence."—*Dundee Advertiser*.

"In 'The Heretic' Mr. Lees has produced a thoughtful work that will certainly appeal to a very wide circle."—*Catholic Herald*.

**IDA LLYMOND AND HER HOUR OF VISION.** By HOPE CRANFORD. 3s. 6d. net.

"Its machinery is elaborate yet simple. . . . Always a burning faith in the all-wisdom of the Father of all. . . . It expresses many uplifting thoughts in graceful language, and is the sort of book that makes a deep impression on the responsive mind."—*Aberdeen Free Press*.

"There is more than a tendency to mysticism in the contents of this volume. Its tone is distinctly religious. The analytical mind demands evidence; but the coldest formalist amongst scholastic theologians, perhaps deprecating the whole, will find no fault with the definite teaching of the book. Ida Llymond is brought low by illness, and her mind bordering on the infinite, has an open vision of the life beyond the veil. She thinks she obtains an insight into the hidden meaning of many things, and a knowledge of the beatific condition of those who have entered into rest."—*Birmingham Post*.

"The tone and moral teaching are of the highest. The book should find a large circle of readers."—*Sheffield Telegraph*.

"This story will please and edify many readers; it is a novel and reverent treatise on a thorny problem."—*The English Review*.

**JUST READY. UNIFORM WITH ABOVE.**

**AN ASTRAL BRIDEGROOM:** A Reincarnation Study.  
By ROBERT JAMES LEES. 404 pp., 3s. 6d. net.

## **Controversial.**

**INFERENCES FROM HAUNTED HOUSES AND HAUNTED MEN.** By Hon. JOHN HARRIS. Crown 8vo, 1s. net.

"Curious readers of curious subjects may find it worth while to look into what Mr. Harris says."—*New York Times*.

There is a great deal in the volume which will interest those who love to explore the 'occult' branches of science." — *Westminster Review*.

"We recommend it to all interested in the subject."—*Spectator*.

**THE PSEUDO-OCULT.** Notes on Telepathic Vision and Auditory Messages proceeding from Hypnotism. By Hon. JOHN HARRIS. Crown 8vo, 1s. net.

**THE ALTERNATE SEX,** or The Female Intellect in Man and the Masculine in Woman. By CHARLES GODFREY LELAND, F.R.L.S., A.M., Harvard. Crown 8vo, cloth, 3s. 6d. net.

**CONTENTS.**—Absolute Difference of Sex. The Origin of Life, or how it is that "Things" grow. The Origin of Sex. The Female Mind in Man; its Influence on the Inner Self—Occultism and Spiritualism. The Male Intellect in Woman. Dreams. Memory. Hypnotism. Sensitivity and Love. On Entering into Harmony and Sympathy with the Inner Mind. Of Mutual Influence. The Immortality of the Soul. The Existence of God.

"A curious theory of the psychology of sex. . . . The chief point of the theory is that every man has so much woman in his nature, every woman so much man in hers."—*Scotsman*.

"The book is the fruit of wide eclectic reading, and is in line with the best thought of the time."—*Daily News*.

**TEKEL**; or, The Wonderland of the Bible. By J. HORTON.  
A Sequel to "My Search for Truth and What I Found."  
Demy 8vo, cloth gilt, 6s. net.

"In many respects a clever, fascinating, and wholesome piece of writing, and in all respects an honest and sincere work."—  
*Glasgow Evening Times.*

## **The Shilling Library of Psychical Literature and Inquiry.**

Demy 8vo. Vols. I. II. III. IV. 1s. net each, paper covers ;  
1s. 6d. net neatly bound in green cloth.

By EDWARD T. BENNETT

*Assistant Secretary to the Society for Psychical Research,  
1882-1902.*

### **I. THE SOCIETY FOR PSYCHICAL RESEARCH: Its Rise and Progress, and a Sketch of its Work.**

**PRINCIPAL CONTENTS.**—The Society for Psychical Research: Its Rise and Progress. Thought-Transference or Telepathy. Suggestion—Hypnotism—Psychic Healing. The Subliminal Self. Apparitions and Hauntings. Evidence of the Existence of Intelligences other than "The Living," and of the Reality of Inter-communication. Conclusions.

### **II. TWENTY YEARS OF PSYCHICAL RESEARCH: 1882-1901**

**PRINCIPAL CONTENTS.**—Twenty Years of Psychical Research; 1882-1901. The Work Accomplished: Its Character and Amount. Evidence of the Phenomena, Arranged under Three Groups. Conclusions. A Descriptive Index of References to Main Issues.

*I. and II. are Illustrated with Facsimiles of Thought-Transference Drawings.*

---

164 Aldersgate Street, London, E.C.

**III. AUTOMATIC SPEAKING AND WRITING: A STUDY.** With many hitherto Unpublished Cases and Examples.

PRINCIPAL CONTENTS.—I. Automatic Speaking and Writing. II. Communications which state definite Facts, or in which Information is conveyed unknown by any normal means to Speaker or Writer. Some Incidents in a Business Transaction. III. Communications in which the Intelligence claims to give Evidence of its Identity with a Deceased Person. Messages from Twenty-one alleged "Strangers," with more or less complete Verifications; A Test arranged before Death. Professor J. H. Hyslop's Investigation and Testimony. IV. Communications the chief interest of which lies in their character. Selections from the Records of a Private Circle. V. The Sources of the Communications, and Conclusions. A Descriptive Catalogue of (English) Automatic Literature.

**IV. THE "DIRECT" PHENOMENA OF SPIRITUALISM:—"DIRECT" WRITING, DRAWING, PAINTING, and MUSIC.**

This book is a Study of "Direct" Phenomena, mostly in the presence of David Duguid and of Mrs. Everitt. Great care has been taken as to the quality of the evidence selected. The volume is extensively illustrated with a unique series of Facsimiles of "Direct" Writings and Drawings. Also with reproductions of certain engravings alleged to have been plagiarised. As to these, a hitherto unrecognised form of Telepathy is suggested as the solution of the singular resemblances. Twenty-two plates in all.

**GLOBES AND MIRRORS FOR CRYSTAL GAZING.**

Small size globe, 2s. 3d. post free in United Kingdom (including case), abroad 2s. 9d.

Z-rays globe (superior quality), 3s. 3d. post free in United Kingdom (including case), abroad 3s. 9d.

6-inch Fakir Mirror, 12s. 6d. Carriage and packing 1s. extra.

# The Occult Review

A Monthly Journal devoted to the Investigation of  
the Problems of Life and Death and the Study of  
the Truths underlying all Religious Beliefs

EDITED BY RALPH SHIRLEY

---

## THE SUBJECTS DEALT WITH INCLUDE

Occultism, Hypnotism, Magic, Psychic Phenomena, Telepathy,  
Reincarnation, World Memory, Planetary Influence,  
Dreams, Multiple Personality, The Occult in  
English Literature, Religious Mysticism,  
&c., &c.

---

*Among the contributors are the following well-known writers  
and authorities on Psychical Science :—*

NORA ALEXANDER, R. H. BENSON, M. BRAMSTON, LADY ARCHIBALD  
CAMPBELL, HERWARD CARRINGTON, MABEL COLLINS, W. J. COLVILLE,  
MRS. STUART ERSKINE, FLORENCE FARR, A. GOODRICH FREER (Mrs.  
HANS SPOER), C. G. HARRISON, FRANZ HARTMANN, J. ARTHUR HILL,  
REGINALD HODDER, BERNARD HOLLANDER, M.D., Professor J. H.  
HYSLOP, ISABELLE DE STEIGER, W. F. KIRBY, ANDREW LANG, ERIC  
MACLAGAN, A. J. PEARCE, MRS. CAMPBELL PRAED, H. STANLEY RED-  
GROVE, C. W. SALEEBY, M.D., F. C. S. SCHILLER, "SCRUTATOR,"  
NORTHCOTE W. THOMAS, CHARLES LLOYD TUCKEY, M.D., A. E. WAITE,  
W. L. WILMSHURST, &c., &c.

---

## ANNUAL SUBSCRIPTION :

British Isles, Seven Shillings, post free.

United States and Canada, \$1.75 cents. Elsewhere, 8s. or its equivalent.

Vols. I. to X. (Jan. 1905 to December 1909), handsomely bound in  
green cloth, gilt tops, 4s. net each, post free.

Vol. IV., very scarce, 6s. net.

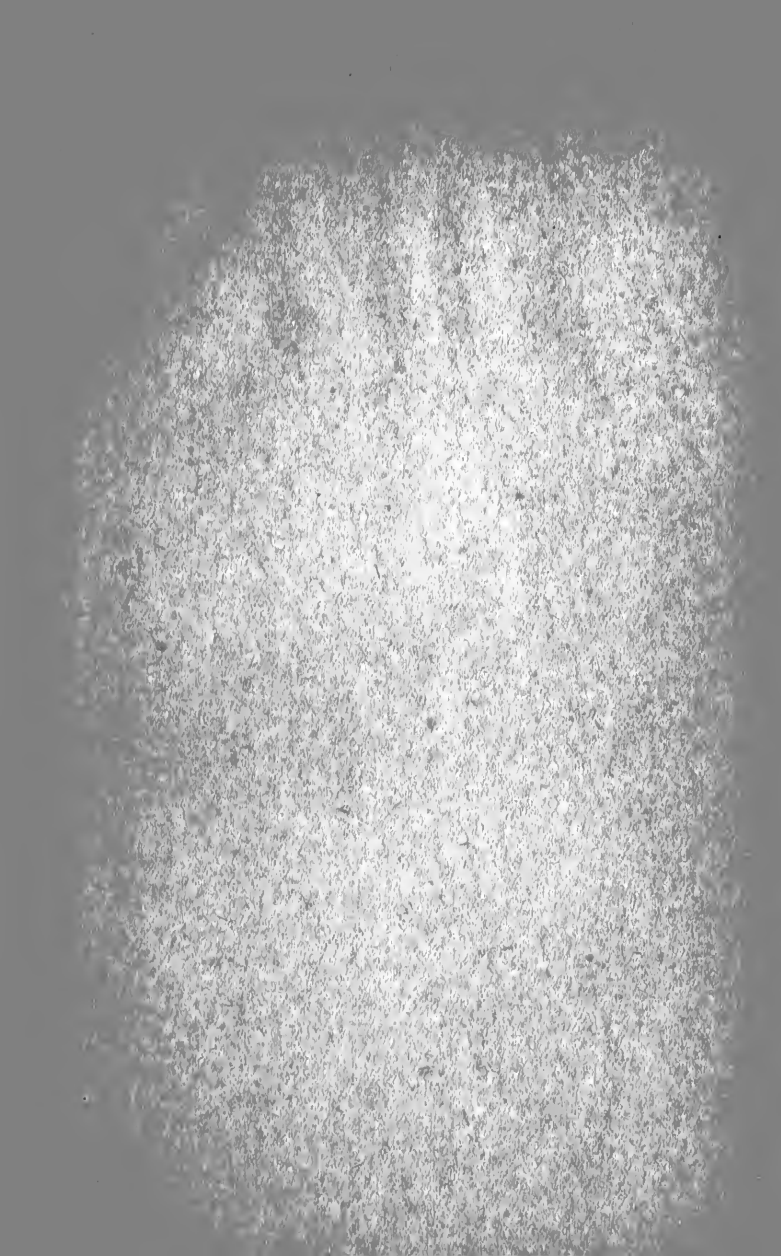
---

WILLIAM RIDER & SON, LTD.

164 ALDERSGATE STREET, LONDON, E.C.

AMERICA : INTERNATIONAL NEWS CO., 85 DUANE ST., NEW YORK.

INDIA : A. H. WHEELER & CO., CALCUTTA.



**Date Due**[illegible]



BF1475

H31



**ATTENTION**

**THIS ITEM DOES NOT  
CIRCULATE WITHOUT  
A PHASE BOX OR OTHER  
PROTECTIVE ENCLOSURE**

